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# CASSANDRA

SRLE  
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TRANSLATED

FROM THE ORIGINAL GREEK OF LYCOPHRON

AND

ILLUSTRATED WITH NOTES

BY

*Philip Yorke*, VISCOUNT ROYSTON.

---

Κ. Ἰὼ γάμοι, γάμοι Πάριδος δλίθριοι,  
Φίλαν. Ἰὼ Σκαμάνδρου πάτριον ποτόν.  
Τότε μιν ἀμφὶ σὰς αἰόνας τάλαι'  
Ἦνυτόμας τροφαῖς'  
Νῦν δ' ἀμφὶ Κικυτόν τι καλχευούσιους  
Ὅχθους ἴοικα θεσπιωδῆσιν τάχα.

AESCHYL. AGAM. v. 1158.

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M DCCC VI.



### III.

#### RELATES THE WARS BETWEEN EUROPE AND ASIA.

##### 1. EXPEDITIONS FROM ASIA.

- 1. Phœnicians bear off Io.
- 2. Laomedon to Thrace.
- 3. { Tyrrhenus  
Lydus } to Italy.
- 4. Paris to Sparta.
- 5. Midas to Crete.
- 6. Xerxes.

##### 2. EXPEDITIONS FROM EUROPE.

- a. Cretans bear off Europa.
- b. Argonauts.
- c. Theseus.
- d. Hercules.
- e. Agamemnon to Troy.
- f. Orestes to Tauris.
- g. Neleus to Miletus.
- h. The Dorians.
- i. Alexander the Great,
  - α. who restores peace by conquering both Greeks and Asiatics.
  - β. The remaining Prophecy probably alludes to the destruction of the Macedonian Empire by Paulus Æmilius.
  - γ. Conclusion of the Speech of Cassandra.



# SYNOPSIS

OF

## SPEECH OF CASSANDRA,

WHO

### II.

#### LAMENTS THE MISFORTUNES

##### 2. OF THE GREEKS BEFORE RETURN.

- |   |   |
|---|---|
| <p>8. Some perish :</p> <ul style="list-style-type: none"> <li>A. Ajax,</li> <li>B. Phœnix,</li> <li>c. { Calchas,</li> <li>Idomeneus,</li> <li>Sthenelus,</li> <li>d. { Mopsus,</li> <li>Amphilochus.</li> </ul> | <p>7. Some wander :</p> <ul style="list-style-type: none"> <li>a. { Teucer,</li> <li>Agapenor.</li> <li>α. Ancæus killed by a boar.</li> <li>Acamas,</li> <li>aa. who had a son by Laodice.</li> <li>bb. Æthra borne off by the Dioscuri.</li> <li>cc. Digressions to Castor and Pollux, Protesilaus, Idas and Lynceus, Anius and his daughters.</li> <li>Praxander,</li> <li>Cepheus,</li> <li>b. Diomede,</li> <li>c. Bœotians,</li> <li>d. Ulysses,</li> <li>e. Menelaus,</li> <li>f. { Guneus,</li> <li>Prothous,</li> <li>Eurypylus,</li> <li>g. Philoctetes,</li> <li>h. Epeus.</li> <li>α. Some of the Trojans to Sicily.</li> <li>β. Some to Siris and Leutarnia.</li> <li>i. Greeks to the Tulliesian Hills.</li> <li>8. Digression to Clete the Amazon, Penthesilea, and Ther-</li> </ul> |
|---|---|

##### 3. OF THE GREEKS AFTER RETURN.

- A. Agamemnon,
  - α. who is deceived by Nauplius,
  - β. murdered by Clytemnestra,
  - γ. revenged by Orestes,
  - δ. adored after death.
  - αα. Digression to the worship paid to Cassandra by virgins.
- B. Locrians,
  - a. who send two virgins annually to Troy.
  - 8. Digression to the transformation of Hecuba.
  - 7. Translation of Hector to Elysium.
- c. { Idomeneus,
- Meda,
- Clisithera.
- aa. Digression to the origin and universality of the Roman Empire.
- bb. Wanderings of Æneas.
- cc. Founding of Rome.





## I.

## LAMENTATIONS THE DESTRUCTION OF TROY.

## 1. BY HERCULES,

- A. who rescued Hesione,
- B. murdered his children,
- C. wounded Juno,
- D. wrestled with Jupiter,
- E. slew Scylla,
- F. died poisoned by the blood of Nessus.

## 2. BY THE GREEKS,

- A. who shall bring to Troy,
  - a. Neoptolemus,
  - β. Ashes of Pelops,
  - γ. Arrows of Hercules:
- B. receive aid from CEnona,
  - aa. who shall see Paris pierced by Philoctetes,
  - bb. throw herself from a tower:
- C. destroy the tomb of Dardanus,
  - aa. who came from Sinuthraea to Phrygia.

## 1. OF THE TROJANS.

- A. Paris,
  - a. who goes to Sparta,
  - β. ravishes Helen,
  - γ. is deprived of her by Proteus, who came from Thracia to Egypt,
  - bb. expelled Paris:
- B. returns without Helen,
  - aa. who had five husbands:
    - 1. Thersites,
    - 2. Menelaus,
- C. Digressions concerning Pelion, CEnomaus, Myrtilus:
  - 3. Paris,
  - 4. Deiphobus,
  - 5. Achilles,
    - aa. Peleus obtains the metal from Juno, the metal is the physis of the metal into an anvil
- D. rouses the Greeks,
  - N. who sacrifice Iphigenia
  - 2. bind themselves by oath,
  - 3. conquer Troy.

- a. Hector,
- β. Troilus,
- γ. Laodice,
- δ. Polyxena,
- ε. Hecuba,
- ζ. Priam,
- η. Herself.



## P R E F A C E.

---

LYCOPHRON, to whom this Poem has generally been ascribed, was the son of Socleus the grammarian, and born at Chalcis in Eubœa. He was the author of many tragedies, of which nothing has reached us but the names; and of several satirical and critical compositions, of which a few fragments are quoted by Athenæus. These productions caused him to be held in such estimation at the court of Ptolemy Philadelphus, that he was one of the Seven Poets who were honoured with the title of The Pleiades. Though for this distinction he was probably not a little indebted to the flattering anagrams which he composed on the names of his royal patron and the queen Arsinoë, deriving the one ἀπὸ μέλιτος, “from honey;” and saying of the other, that she was Ἴον Ἥρας, “a violet of Juno.” These are almost the only particulars of his life which are related by Suidas; and we are left to collect from two verses of Ovid that his death was occasioned by an arrow:

Utque cothurnatum periisse Lycophrona narrant,  
Hæreat in fibris fixa sagitta tuis.

OVID. Ibis.



There is however internal evidence in the Poem (see verse 1226) which seems to prove that the Prophecies of Cassandra are not indebted for their origin to Lycophron of Chalcis\*; for till Greece became a Roman province, it is by no means probable that the national vanity of a Greek would have allowed him to mention any nation but his own as above all others celebrated in war:

Αἰχμαῖς τὸ πρωτόλειον ἄραντες στέφος·

and afterwards,

Τὴν πλεῖστον ὑμνηθεῖσαν ἐν χάσμαϊς πάτραν·

still less can we suppose that one whose recorded flatteries have been noticed above would have thus insisted on their pre-eminence in the court of a powerful sovereign, a successor of Alexander the Great. But the question does not rest solely on hypothesis; for the passage, in which universal empire is attributed to the descendants of Romulus and Remus, seems to be completely decisive †:

———— κλέος

Μέγιστον αὐξήσουσιν ἄνναμοί ποτε

Γῆς καὶ θαλάσσης σκῆπτρα καὶ Μοναρχίαν

Λαβόντες, οὐδ' ἄμνηστον, ἀθλία πατρὶς,

Κυδὸς μαρανθὲν ἐγκατακρύψει ζόφῳ·

Τοιοῦς δ' ἐμὸς τις σύγγονος λείψει διπλοῦς

Σκύμνους λέοντας, ἔξοχον Ῥώμης γένος.

Ver. 1226.

#### N O T E S.

\* It is evident, from the manner in which the passage alluded to is connected with the subsequent lines, that it cannot be an interpolation; nor is it probable that the author would have omitted so important a part of his subject as the wanderings and destinies of Æneas.

† These lines did not escape the notice of the

commentators before Tzetzes, who records the opinion of a scholiast, and, taking advantage of an incorrect expression, treats it with unmerited contempt. Τὰ δὲ λοιπὰ τοῦ σχολίου γιλοῖα, φασὶ γὰρ Δουκίφροτος ἐτίρου εἶναι τὸ ποίημα, οὐ τοῦ γραψάντος, τὴν Τρῳάδα· συστής γὰρ ἂν τῷ Φιλαδέλφῳ οὐκ ἂν περὶ Ῥωμαίων διέλεγτο· — — — καὶ ἄλλην φλυαρίαν, ἢ μάλλον φλυαρίαν φασί.



It was not however in the time of Ptolemy Philadelphus that the Romans could be said to have obtained the sole power and dominion over the earth and sea. On the contrary, that prince had already sat upon the throne of Egypt for five and twenty years, when Duillius engaged the Carthaginians in the four hundred and ninety-fourth year of the city, and, *first* of all the Roman commanders, was honoured with a naval triumph. Nor was it till after the succession of Euergetes that Hamilcar caused his son Hannibal to swear upon the altar eternal enmity to Rome; at which period so far was the empire from being consolidated, that it was still destined to see a victorious army lay waste it's territories, and to contend not for glory, but for existence. These considerations induce us to refuse to this Poem that antiquity which it claims\*: and as we learn from the eighth book of the Chiliads of Tzetzes that there were several grammarians of the name of Lycophron, it is possible that a similarity in that particular may have caused the author of "Cassandra" to be confounded with the poet of Chalcis†.

This supposition allows us to search into times more modern than those of Ptolemy for the interpretation of an obscure prophecy near the close of the monodram: and if that interpretation be

## N O T E S.

\* These considerations are strengthened by the Ionisms which occur in the Poem, which were scattered with a sparing hand by the tragic poets in their Iambic verse, and which would probably not have been introduced so frequently by Lycophron of Chalcis. We find *Μουίτου*, which is an Ionism for *Μονίτου*. *Μόνιτος Ἰωνικῶς μετὰ τοῦ υ̅ προφίξει* *Λυκόφρονος* Eustath. It cannot however be denied

that the Tragedians used *ξίητος, μούνος, γούνατα, κοῦρος* (Vide Porson. Præfat. Eurip. Hecub.) we find the augment not unfrequently rejected, a licence which Professor Porson declares to be contrary to the rules of the Attic dialect, and the practice of the Tragedians.

† Καὶ ἴτιοι Λυκόφρονος σοφοὶ καὶ τῶν ἀσόφων.

CHILIAD, lib. VIII. hist. 204.





## PREFACE.

correct, the passage in question must have been written subsequently to the hundred and fifty-second Olympiad. The passage is as follows :

———— Χαλαδραῖος λέων  
\* \* \* \* \*

“Ω δὴ μεθ’ ἔκτην γένναν αὐθαίμων ἐμὸς  
Εἷς τις παλαιστῆς, συμβαλὼν ἀλκὴν δορὸς,  
Πόντου τε καὶ γῆς εἰς διαλλαγὰς μολῶν,  
Πρέσβιστος ἐν φίλοισιν ὑμνηθήσεται,  
Σκύλων ἀπαρχὰς τὰς δορυκτῆτους λαβών.

Ver. 1441.

Thesprotian, Chaladræan, forth shall rush  
The Lion form —————  
But when athwart the empty-vaulted heaven  
Six times of years have rolled, War shall repose  
His lance, obedient to my kinsman’s voice,  
Who rich in spoils of monarchs shall return  
With friendly looks, and carollings of love,  
While Peace sits brooding upon seas and land.

These lines have exercised the ingenuity of commentators ; but fettered by the supposed antiquity of the Poem, they do not seem to have adopted the most natural and obvious solution. The Scholiast affirms, that by the expression αὐθαίμων ἐμὸς, “ my kinsman,” Cassandra alludes to Tarpinius a Roman ; others have chosen Taxiles or Porus : Wolfius conjectures Ptolemy Lagus : Potter, Meursius, and Canter, are silent : Ricard conceives the passage to foretell a treaty which took place between the Roman senate and Ptolemy Philadelphus ; and computing the “ six generations ” from the rape of Helen, (which time, according to his own opinion, embraces a period of nearly nine hundred years,) gives about a hundred and fifty to each generation. Nothing, he tells us, can be



so probable as that Lycophron should mention a treaty recently concluded, and by that mention flatter his sovereign, and the Romans his allies. To this it may perhaps be answered with some reason, that if, as is apparent, the Poem is a later production, the treaty was not very recent, and was scarcely of sufficient importance to have been noticed by a more modern author; and even granting that the Work was composed in the reign of Ptolemy, it were assuredly a most extraordinary mode of flattering a prince to allude to the spoils of which he had been plundered, and commemorate the defeats which he had sustained. Besides, it may be doubted whether Canter is accurate in his statement of the time which intervened between Cassandra and Ptolemy; Potter and several other authors are of a different opinion; and even if we allow his computation to be correct, still it is by no means probable that Lycophron would have styled a portion of time, bounded by such indistinct and arbitrary limits, by the name of *γέννα*, by which term he perhaps might have meant a generation of men calculated at about thirty years; or more probably, if we consider it's etymology, a descent in the direct line by blood. When we cast our eyes upon the passage, we perceive immediately that the relative *Ω* can refer to no name but that of Alexander the Great, who is evidently and allowedly pointed out by the term *Χαλαδραῖος λέων*, or "Macedonian Lion:" but Cassandra foretells that her kinsman shall prove victorious in the contest, and bring back *σχύλων ἀπαρχὰς δορυκτῆτων*, "the first-fruits of the spoils of war." Now as Alexander the Great was never conquered in his *own* person, it must necessarily follow that he was conquered in the person of *one* of his *successors*, or perhaps he may be considered as the representative of the whole Macedonian nation: in the same



manner, by “ my kinsman ” Cassandra may allude to some Roman commander, or generally to the Roman people descended from her kinsman Æneas. This victory is said to happen μεθ’ ἑκτὴν γένναν, “ after a sixth generation : ” and though more than six sovereigns intervened between Alexander and the subjugation of Macedon, during that period there were only six lineal descents of the family of Antigonus, the contemporary and companion of Alexander, who after the death of his master caused himself to be proclaimed King of Asia, and whose son Demetrius Poliorcetes seized the Macedonian government. This is apparent from the subjoined table.

ALEXANDER III. Magnus.

PHILIP ARIDÆUS.

CASSANDER.

PHILIP IV.

ANTIPATER.

ALEXANDER IV.

DEMETRIUS, Son of ANTIGONUS King of Asia.

PYRRHUS.

LYSIMACHUS.

SELEUCUS.

PTOLEMÆUS CERAUNUS\*.

ANTIGONUS GONATAS, Son of DEMETRIUS.

DEMETRIUS II. Son of ANTIGONUS GONATAS.

ANTIGONUS DOSON.

PHILIP V. Son of DEMETRIUS II.

PERSEUS, Son of Philip V.

#### N O T E.

\* Ptolemy Ceraunus, after having reigned little more than a year, was slain in battle with the Gauls, who (although Meleager the brother of Ptolemy, and Antipater the brother of Cassander, enjoyed the empty title of Sovereign, the one for two months, the other for forty-five days) remained in complete possession of the kingdom. At length Sosthenes expelled the invaders, and restored liberty to his country, which he governed for a short time with the title of General, constantly refusing to style him-

self a King. Goltzius indeed pretends to have found a medal with the inscription ΒΑΣΙΛΕΥΣ ΣΩΣΤΗΝΟΥ; but the fallacies of Goltzius are well known. Sosthenes was destroyed by a second incursion of Gauls, and Antigonus Gonatas obtained possession of the government. From the shortness of their reigns, from the enemy being in possession of their country, and from no mention being made of them but by Eusebius, these persons are not included in the table.





From this statement it appears highly probable that the passage alludes to the victory obtained over Perseus by Paulus Æmilius at the latter end of the hundred and fifty-second Olympiad, and the spoils which were in consequence brought to Rome; and the prediction of friendship between the kinsman of Cassandra (the Roman people) and Alexander the Great (the Macedonian nation) will point out the cessation of hostilities between the rival states, and the incorporation of Macedon with the Roman Empire.

The prophecy of which a solution has just been attempted is the last which is uttered by Cassandra; she suddenly checks herself with the discouraging idea that it is useless to foretell where no one will believe: and the remainder, as well as the exordium of the composition, consists of a few lines spoken in his own character, by the person appointed to watch over her conduct. The Poem thus divides itself into Three Parts; the First is the Speech of the Guard to Priam, who is supposed to have previously demanded an account of her predictions; the Second consists in the relation of those predictions, given in her own words; and the Third and last is merely a resumption of the address of the Guard, and a wish that the misfortunes which have been foretold may still be averted from his country. The time of the Second Part (which is by far the most considerable in size and consequence, and of which a Synoptical Analysis is subjoined to the Preface) is immediately subsequent to the break of day, just as the ships of Paris are about to set sail for Sparta. Cassandra is represented as standing upon a mountain near Troy, gazing upon the scene before her. It is remarkable that Ovid has also chosen this instant of time:









them to be the work of John Tzetzes, his brother, upon whose voluminous writings Milton has passed a severe censure in his preface to *The Defence of the People of England against Salmasius*. “*Nihil elaboratè, nihil distinctè, nihil quod sapiat in lucem emittere, aut soles, aut potes, sed veluti Crispinus alter, aut Tzetzes ille Græculus, modò ut multum scribas, quam rectè non laboras†.*” These Scholia are undoubtedly claimed by the author of the *Chiliads*, in that barbarous series of unconnected chronicles, which, with the melodies of Homer still sounding in his ears, he has clothed in the politic or accentual metre, exactly resembling the songs of the modern Greeks, excepting in the absence of the double rhyme. Notwithstanding all its defects, the commentary was held in great estimation when it first made its appearance, during the twelfth century, and was considered as removing much of that obscurity which had till then rendered the poet of *Cassandra* nearly unintelligible, and which is still objected to him by those who do not reflect how necessary it was, and essential to his plan.

Darkness is placed by Burke among the Sources of the Sublime; and though he may be mistaken as to the cause of

## N O T E.

† Scholia on Verse 84. Φάλαινα ζωῦφιον ἰστὶν ταῖς  
 λυχρίαῖς ἐπιπιτόμενοι, ὁ καὶ περαυστούμορος, καὶ ψύχη, καὶ  
 ψῶρα καλεῖται, λίγεται δὲ φάλαινα παρὰ τὸ εἰς φῶς ἄλλισθαι·  
 - - - καὶ περὶ μὲν τῆς φαλαίτης, τοῦ χειρσαίου  
 ζωῦφιου ὁ καὶ καιδηλοσβίστρια ἰδιωτικῶς φασὶν, εἴπομεν, ἰστὶ  
 καὶ φάλαινα κητώδης ἰχθύς. Compare this with the  
 ninth book of the *Chiliads*, Hist. 296.

Φάλαινα τις ἰχθύς ἰστὶ θαλάσσιος κητώδης

Παρὰ τὸ ἄλλισθαι εἰς φῶς φάλαινα καλουμένη

• • • • •  
 Ἔστι καὶ τὸ ζωῦλλιον φάλαινα καλουμένη  
 Ὅ ταις λυχρίαῖς ἵπταται, τῇ περὶ δὲ θήσκει,  
 Παρὰ τὸ ἄλλισθαι εἰς φῶς φάλαινα καλουμένη,  
 Ἐν δὲ τοῖς εἰς Λυκόφρονα Ἑμοὶ ἐξηγηθεῖσι,  
 Καὶ περὶ τοῦτου ἔγραψα τότε τοῦ ζωῦλλίου·  
 Ἔστι καὶ ζῶον ἴτερον φάλαινα κηλημένον,  
 Φάλαινα, ψύχη, ψώρατι, καὶ περαυστούμορός δι.  
 Ὅτι, φασὶ κοινότερον τινὲς καιδηλοσβίστρια.



that sublimity, we shall scarcely deny the effect, when we find him supported by the high authority and sanction of Virgil. The sensations which are produced upon our minds by the absence of light, are perhaps analogous to those which we feel when that mode of writing, metaphorically termed obscure, prevents the formation of distinct ideas, and sets no limits to our conceptions of power. Even Johnson, who was so fond of subjecting poetry to the test of a severe analysis, allows that an image may be undefined without being incorrect, and that it is sometimes allowable to a poet "to hover over the abyss of un-ideal vacancy." Let us then, before we condemn that obscurity which pervades the oracles of the Daughter of Priam, examine whether a stronger light might not destroy the grandeur consequent to supernatural impulse, and, by leaving nothing to the imagination, be calculated for but a weak impression upon the memory. The priests who presided at the shrines of Delphi and Dodona were obliged to conceal their impostures from the multitude, by mysterious phrases, and studied ambiguity: this necessity gave rise to the idea that obscurity and prophecy were of necessity connected, nor are poets ever among the first to discard a reigning superstition. Hence the names of animals are appropriated by those persons who are supposed to resemble them in disposition; for simile would be too tranquil, and even metaphor too cold for the dictates of inspiration. The Hero is not *compared* to the Lion, but is *himself* represented as falling upon the herds; the Love-sick Maid becomes a Dove; the Ravisher is invested with the talons of an Eagle; and the selfish and sanguinary Monarch is invariably personated by a Boar. This is the constant practice of all writers of prophecy, real or fictitious;





we meet with it at every step, whether we listen to the ravings of Cassandra, sympathise with the patriotism of the Cambrian bard, or meditate on the sublime visions of Isaiah. Nor is it by these arts of composition alone that the author of this monodram has laboured to escape from the trammels of common speech, but, taught by Homer that the Gods use not the language of men, he has selected words from the storehouse of antiquity, and raised his diction by whatever phrase invented or antiquated deserved to be adopted or revived. If, not to lose entirely this characteristic of the Poem, expressions bearing the stamp of time have occasionally been introduced into the following lines, it is hoped that none have become so obsolete as not easily to be intelligible; for there cannot be a greater absurdity than that a translation should stand in need of a glossary, or, in other words, should itself require to be translated.

Nor do the compound epithets, which may occur in this volume, bear any proportion in number to those which are scattered through the original with more than dithyrambic profusion. The genius of our language admits very sparingly of this ornament, nor should we find it easy to express by one word the complicated ideas involved in *γιγαντόραιστος*, *γυναικόκλωψ*, *ιουλόπεζος*, *μελλόνυμφος*, *λαρνακοφθόρος*, *πλεκτανοστόλος*, *δειρόπαις*, *κνωπίμορφος*, and a long list of others,

*Ὡς ἀλλόχως ὅπλοισι, μίξοβάρβαρος.*

EURIP. *Phœniss.* v. 138.

These, if literally translated, would sound harsh and unmusical





to a modern ear, though doubtless they appeared far otherwise to the Greeks :

—— quibus est nihil negatum,  
Et queis "Απες "Απες licet sonare,  
Nobis non licet esse tam disertis,  
Qui Musas colimus severiores.

MARTIAL.



# CASSANDRA.

---

MARK then my words, for I will speak, O King,  
Though long the task, and tedious be the toil;  
For not with sweet and soothing blandishment  
Flowed from the Maiden's lips the gentle stream  
Of oracles benign, but sounds of woe 5  
Burst dreadful, as she chewed the laurel leaf,  
And ever and anon, like the black Sphinx,  
Poured the full tide of enigmatic song.  
All shalt thou hear, which Memory can retain,  
And through th' obscure of prophecies explore 10  
Thine uncouth way; for now the barriers yield,  
And o'er th' enchanted ground mine eager soul  
Starts like a steed, and wings her rapid flight.

## NOTES.

Ver. 1. The first twenty-nine lines of the Poem are spoken by the Guard, appointed by Priam to watch over Cassandra, in his own person.

6. Before the priests delivered their oracles, they were accustomed to chew the leaves of the laurel; which tree, from being sacred

to Apollo, was supposed to communicate inspiration:

— Sic usque sacros innoxia lauros,  
Vescar. ——— TIBULL.

7. The Sphinx is called black probably from the darkness and obscurity of her enigmas.



The Morn had left thy Brother's bed, the couch  
 Of aged Tithon, near to Cerne's isle, 15  
 And o'er the misty mountain-tops had flown  
 Jocund, upborne on Pegasæan wing ;  
 The busy crew their moorings had unloosed,  
 And heaved their heavy anchors from the sand :  
 And now th' Idæan Daughters of the grove 20  
 Spread their white wings athwart the Hellespont,  
 Walking with insect feet upon the waves  
 Beyond Calydna's isle ; their swelling sails,  
 White as the plumage of the crane, were filled  
 With breezes issuing from the stormy North : 25  
 When, phrensied as a moon-struck Bacchanal,  
 CASSANDRA wandered upon Ate's hills,  
 Hills crowned with thousand herds, and poured aloud  
 Presaging sounds, and prophecies of woe.

## N O T E S.

14. Tithonus was son of Laomedon by Rhæo or Strymo, and consequently half-brother to Priam.
15. The situation of Cerne is variously laid down by different authors : some, with Nonnus, place it in the east ; Dionysius, in his Geographical Poem, speaks of it as lying towards the south ; and Eustathius, in his Commentary, tells us, that by some it was supposed to be far to the west : Lycophron speaks of it as near to the residence of Aurora, and, consequently, must have imagined it to lie east of Phrygia.
17. Homer, in the twenty-third book of the Odyssey, gives to Aurora two horses for her car ; and calls them Lampus and Phaëthon :
- Φάος ἀνθρώποισι Φίγοντας  
 Λάμπον καὶ Φαίβοιτα. ODYSS. γ'. 224.
- but subsequent poets give her the epithet of *Μορόπωλος*, and mount her upon Pegasus alone.
20. Cassandra is represented as standing upon the hills of Ate, near Troy, and gazing upon the ships in which Paris was about to set sail from Phrygia. These galleys are called " Daughters of Ida," from being built of wood felled upon that mountain. This expression is similar to that of Horace :
- Quamvis Pontica pinus,  
 Sylvæ filia nobilis. Hor. Od. I. 14.
- From the number of their banks of oars they are compared to Centipedes.
23. The Calydnæ are two small islands near Tenedos, according to Strabo.



Ah! luckless Nurse! enwrapped in ruddy flame 30  
 Then when the Lion, sprung from triple Night,  
 Steered his dark pine across th' Ægæan wave,  
 And hid an host within her hollow womb:  
 Who fearless leaped into the caverned jaws  
 Of the sea-monster, through the black abyss 35  
 Cleaving his bloody way; whose shadowy locks,  
 Singed in the flameless furnace, wave no more:  
 Who dyed his hands in infant blood, the pest  
 And fell pollution of my native towers:  
 Who 'gainst his stepdame's deathless bosom winged 40  
 The iron shaft; and, wrestling with his sire,  
 (Fast by the rocks of Cronus, where the tomb  
 Of Earth-born Ischenus, gigantic birth,

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30. Cassandra breaks forth into a lamentation on the miseries of Troy: for, previous to the rape of Helen, Hercules had invaded Phrygia, and burnt the metropolis. He is said to have sprung from "triple Night," because Jupiter retarded the rising of the Sun for three nights, while, under the form of Amphytrion, he lay with his mother Alcmena. In the poem ascribed to Theocritus or Simmias the Rhodian, Philoctetes is styled *τρισπείροιο καίτας*, in allusion to the funeral rites of Hercules.

34. After Neptune, with the assistance of Apollo, had erected the walls of Troy, Laomedon refused to pay them the stipulated reward; which so incensed the former, that he sent among the Phrygians a monster of the sea, whose wrath was only to be appeased by the daily sacrifice of a virgin. When the lot fell upon one of the three daughters of Phænodamas, he persuaded the people to substitute Hesione, the daughter of the king; but Hercules leaped down the throat of the monster,

and destroyed him. In performing this exploit, he lost his hair, which was burnt by the violence of the internal heat.

38. When Hercules, after dragging up Cerberus to light, returned to the city of Thebes, in a paroxysm of madness brought upon him by Juno, he murdered his wife Megara, and his own children, conceiving them to be those of Lycus.

40. Hercules, as we are told by Homer, wounded his stepmother Juno in the breast, *ἵστον τριγλῶχιν*, "with an arrow of three barbs."

41. Hercules established the Olympic Games near Elis, and there wrestled with his father Jupiter, who was thence called *Παλαιστής*, or The Wrestler. The mountain near which the Games were celebrated was formerly called the Hill of Cronus or Saturn.

43. Ischenus was son of an Earth-born giant, and devoted himself to death, that his country might





Rears its cold marble, whence the courser starts)  
 Twined round his limbs the sinewy strength of arm : 45  
 Who slew the fiend, that, frowning on the wave,  
 Guards all the narrow pass where billows roll  
 Between Ausonian regions and the shores  
 Of Trinacris, where, from the sea-beat rocks,  
 She feasts upon the scaly shoals, and laughs 50  
 At Death, and Hades' impotent domain :  
 For on the vivifying pile her sire  
 Heaped high her limbs, and waved the burning torch,  
 Kindling the bright resuscitating flame :  
 Whom nor with sword, nor shield, nor massive mail, 55  
 The Dead subdued, and gave again to view  
 The dark pavilions and the glooms of Hell.

Ah ! luckless nurse ! again I see thee burnt  
 By stern Pelides' son ; while from the bones  
 Of Pelops, rescued from the flames, inurned 60

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- be relieved from famine. His tomb was in the race-course ; where a deity called Taraxippus, or " the Terror of Horses," was supposed to reside ; whom, before starting, it was thought necessary to propitiate by sacrifice. See the Scholia on the Electra of Sophocles.
46. Hercules slew Scylla, the daughter of Phorcys : but her father placed her on the funeral pile, and, when the flames had purified her limbs from all mortal admixture, restored her to life and immortality. She was afterwards changed into a rock between Italy and Sicily, which island was called Trinacris, from its three promontories.
56. Hercules is said to have been subdued by " the Dead," because the poisoned robe he received from Deianira was dipped in the blood of the dead Nessus ; and to have descended a second time to the shades below, because during his life he had gone thither to drag up Cerberus.
58. It was declared by an oracle, that Troy should not be taken till there were brought against it, 1st, The son of Achilles ; 2dly, The bones of Pelops ; and 3dly, The arrows of Hercules. These last are called the shafts of Teutarus the Scythian, because he was the instructor of Hercules in archery.



Beside Letrina, springs the smouldering fire ;  
 And swift from Teutarus' elastic bow  
 Fly winged shafts, and clangs the Scythian steel !

This shall the jealous Nymph reveal, and send,  
 Savaged by woes, her love-begotten child ; 65  
 Shall think upon her widowed couch, and loathe  
 The traitorous bridegroom and the foreign bride !  
 But looking, loving, when she sees her lord  
 Groan with no med'cinable wound, and lie  
 Pierced by those shafts, which to the plume were dyed 70  
 In Giants' blood, down from the battlements,  
 Down shall she leap, and, frantic with remorse,  
 Breathe out her soul upon his heaving limbs.

Again I mourn thee, and again : for, lo !  
 As swells the conquering flame before the wind, 75  
 Soon shalt thou see the lance's lurid gleam,  
 And blazing palaces, and dying men !

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61. Letrina is a town of Elis, in which the bones of Pelops were buried.

64. CEnone, with whom Paris cohabited before he deserted her for Helen, was so incensed at his conduct, that she sent her son Corythus to give assistance to the Grecian armies : but when she saw her perfidious husband transfixed by the arrows of Philoctetes, which inflicted incurable wounds, and found that her skill in medicine (of which she boasts in the Epistles of Ovid) was of no avail, she threw herself headlong from a tower, or, according to some authors, strangled herself.

71. When the Giants waged war against Heaven, the Gods found it necessary to call in the assistance of Hercules, who slew some by his arrows, while Jupiter destroyed others by his lightning. To these weapons Philoctetes succeeded. Ovid, in his Epistle from Paris to Helen, makes the former assert, that Cassandra prophesied, before he left Troy, that he should be transfixed by celestial arrows. This prediction he imagined to relate solely to the darts of Love :

Hoc mihi, nam repeto, fore ut a cœleste sagitta  
 Figar, erat verax vaticinata soror. Ep. XVI. 277.



Again I mourn thee ! Fire shall wrap the tomb  
 Of him, the son of the Atlantic nymph,  
 Who round his limbs involved the leathern spoil, 80  
 Borne on his sutable bark, and rode the waves  
 Of shoreless seas, alone, as when the boar,  
 The tusky king, in solitary pride  
 Fares by the Danaw ; thence from Saüs' heights  
 Swam like the bird, who round Rithymna's steep 85  
 Dips her white wings in the salt ooze, and steered  
 From the Zerynthian cave of Hecate,  
 What time Jove spread the sluices of the skies  
 In wild uproar : Earth heard the billows break  
 About her, and above ; high palaces 90  
 Came crashing down ; and the pale sons of men  
 Swam, and saw death in every swelling wave :  
 On fruits, and acorns, and the growth of grapes,  
 Sea-monsters batten'd ; e'en upon that couch  
 Where Luxury had languished, cumbrous forms, 95  
 Dolphins, and orcs, wallowed unwieldily.

## N O T E S.

78. Cassandra prophesies that fire shall destroy the tombs of her ancestors, and, amongst others, that of Dardanus the son of Electra, who was a daughter of Atlas ; which Dardanus, during the deluge of Deucalion, saved himself in a boat composed of the hides of beasts, and passed into Phrygia from Samothrace, leaving the cave of Zerynthus, which was sacred to Hecate, and Saüs, which some call a promontory of Thrace, others an island, but which the Commentator on Nicander, cited by Potter, affirms to have been

a mountain of Samothrace, which was also sometimes called Saüs. This tradition is mentioned by Virgil :

Atque equidem memini (fama est obscurior annis)  
 Auruncos ita ferre senes, his ortus ut agris  
 Dardanus Idæas Phrygiæ penetravit ad urbes,  
 Threïciamque Samum, quæ nunc Samothracia fertur.

ÆN. VII. 205.

85. Rithymna was a town in Crete. The shores on which it was built abounded with sea-gulls, and other marine birds.



I see the Gryphon spread his leathern wings,  
 And mount upon the sharp winds of the North,  
 To pounce the Dove, whom erst the snowy Swan  
 Engendered, walking on the wave, what time 100  
 Around the sacred secundines of gold  
 Gleamed the pure whiteness of the circling shell.

Down the steep pass and Acherusian Way  
 I see thee fare, no more on rural cares  
 Intent, or rural joys; no more on heights 105  
 Of wood-crowned Ida shalt thou stand the judge  
 Of rival Beauty, but by Laas' towers  
 Steer on, and shoot by the Maléan rock;  
 For fields, and fleecy flocks, and herded kine,  
 And fragrant herbage, and terrestrial oar, 110

## N O T E S.

97. Doubts are entertained whether the word γρύψ, translated "a gryphon," may not be synonymous with γένος, "a firebrand," by which name Lycophron, in a subsequent passage, has designated Paris:

Λοῖσθος δ' ἰγρίει γένος ἀρχαίαν ἱν.

"The firebrand gleams, and kindles Discord's torch:"

thus alluding to the story, which relates, that Hecuba, when pregnant with Paris; dreamed that she was delivered of a firebrand. γένος certainly bears the latter signification; as for example:

Γένους μὲν δαίοντο, μέγας δ' Ἡφαιστος ἀνίστη.

But Hesychius explains it by γρύψ, "a gryphon;" and the word ἰπτιζομένης, "winged," seems to warrant the adoption of that meaning in the translation.

99. By the Swan is meant Jupiter, who assumed that form in order to deceive Leda, and thus became the father of Helen, who was produced from an egg. She is called a Dove, from her resembling, in

amorous propensities, that bird, which was consecrated to Venus. This fable, according to Athenæus, proceeds from the resemblance the term ᾠὰ, "eggs," bears to ψα, by which name the more ancient Greeks called the apartments set apart for the women.

103. The Acherusian Way was near the promontory of Tænarus, leading to Lacedæmon. Near to it was situated a cave, by which Hercules is said to have returned from the infernal regions.

108. Malea is a promontory, and Las, or Laas, a city of Laconia.

110. By the "terrestrial oar" is meant a corn-van. Tiresias, in the Odyssey, commands Ulysses to carry upon his shoulders an oar, till a traveller who never beheld the sea shall call it a corn-van.

Ὅππότε κεν δῆτοι ξυμβλήμενος ἄλλος ὁδότης  
 Φῆη ἀθηρηλοῖγόν τ' ἔχειν ἀνὰ φαιδίμῳ ὥμῳ.

ODYSSEY. A'. 126.







A bark shall bear thee to the double pass  
 And Gythian plains, where to the yielding sand  
 The crooked teeth shall bind thine hollow pine,  
 And winds no longer vex thy folded sail.  
 On the soft heifer wolf-like shalt thou spring 115  
 With eager joy: she reckless shall desert  
 Her orphan doves; and e'en Maternal Love,  
 With waving hand, shall beckon back in vain  
 The flying prey, who to the net shall rush,  
 Scared by the flutterings of the scarlet plume: 120  
 And on the beachy verge of the salt sea  
 Shall burn the fatlings of the flock to those  
 Of Ocean Nymphs who bid soft airs of heaven  
 Pant on the joyous ocean. Thou shalt run  
 Beyond Scandéa and the jutting crags 125  
 Of Ægilus, and, gazing on thy prey,  
 Laugh loud, and joy in thy successful toils;  
 Bathing thy soul in love, where, in his isle,

## N O T E S.

111. These *Σαλαμῆαι*, called also *Θυρίδες*, or the Gates, were two passes in the mountains of Laconia. Gythium was a town and harbour in the same country, according to Strabo and Polybius.

115. Helen is alluded to by the term "heifer." By this name Cassandra is represented as calling her in Ovid's *Epistles*:

Graia juvenca venit, quæ te, patriamque, domumque  
 Perdet, Io prohibe! Graia juvenca venit.

ÆNON. PARID.

117. Hermione and Iphigenia: but most authors agree in giving to Helen only one daughter, Hermione, who was married to Neoptolemus.

120. It was customary among the ancients to catch deer by gradually enclosing them with ropes, on which were tied scarlet feathers: by this contrivance they were so much terrified, as to be prevented from breaking through:

*Cervum puniceæ-septum formidine pennæ.*

VIRG. ÆN. XII. 750.

122. Helen, terrified by a dream, sacrificed to Leucothea and the Sea Nymphs, then fled with Paris to Egypt, (or was driven thither by a storm, according to Herodotus,) passing Ægilus, a promontory of Peloponnesus, and Scandea, a port of Cythera.



The Dragon monarch reared his blended form.  
 But, ah! no more thy baffled arms shall press 130  
 The bright-haired nymph, but clasp unto thy breast  
 The cold embrace, the visionary joy,  
 Ghost of departed love, shade of a dream.  
 For he (who wedded the Phlegrean maid,  
 On whose dark brow ne'er sits the smile of joy, 135  
 Down whose stern cheek ne'er rolls the tear of woe,  
 Who fled from stormy Thrace, unto the shores  
 Where Nile redundant with expanded wings  
 Broods on the bedded foison, not with steeds,  
 Nor painted ships careering o'er the main, 140  
 But through th' obscure and caverned gloom of Earth  
 Wound as a mole his uncouth way, and heard  
 The waves of Ocean roar above his head;  
 What time he cursed his murderous progeny,

## N O T E S.

129. Erichonius, king of Attica, had the feet of a dragon: from him the Athenians were styled Erichonii.

130. Lycophron attributes to Proteus this substitution of a phantom in place of Helen: Euripides ascribes it to Juno. The tragedian makes Helen lament that her reputation should be lost, though her person remains inviolate: Lycophron, on the contrary, tells us that Paris was not deprived of his prize till he had effected his purpose in the island of Salamis: but both agree in asserting that the son of Priam brought with him to Troy, not Helen, but a visionary resemblance.

Δίδωσι δ' ἔκ ἑμ', ἀλλ' ὁμοίωσας' ἑμὸν  
 Εἰδωλόν ἱμπνουν.

HELEN. EURIPID.

Homer affirms Paris to have borne Helen to Cranaë, which some understand to mean Attica, some Cythera, others merely an epithet, but Pausanias an island off Gythium:

Νῆσος δ' ἐν Κραναιῇ ἱμῖγυι φιλότῃ καὶ εὐνῇ.

134. Proteus, the son of Neptune, came from Egypt into Thrace, and there married Torone, an inhabitant of Phlegra. By her he had two sons, Polygonus and Telegonus, who gave such offence to their father by their cruelty to strangers, that he asked and obtained of Neptune that the Earth might afford him a passage through her bowels from Pallene to Egypt. When his sons were afterwards slain by Hercules, he displayed neither joy, because he was their father, nor grief, because he execrated their wickedness.



And poured unto his sire the prayer, that then 145  
 Those plains he might regain, from whence he came  
 Far as the nurse of the gigantic brood,  
 Far as Pallene's desolated shore,)  
 He, just as Guneus, whom the sons of men  
 Justest extol, by sacred Themis led, 150  
 Ichnæan maid, high arbitress of right,  
 Shall seize thy wanton bride, and drive thee far  
 From the soft cooings of thy billing dove:  
 For not the loves of Antheus, nor the guests  
 Who poured on Lycus' and Chimæreus' tomb 155  
 Their dark libations, nor the hallowed salt  
 Of earth-encircling Neptune, nor the rites  
 Of hospitable Jove, could move thy soul,

## N O T E S.

148. Enstathius, in his Commentary on Dionysius, says that Pallene is a town of Thrace, and also a triangular peninsula, formerly inhabited by giants.

149. It is for his justice that Proteus is compared to Guneus, who was renowned for that virtue throughout Arabia; and who, according to the Scholiast, was sent by Semiramis to assist the Babylonians against banditti.

151. We learn from Strabo that Themis was styled Ichnæan, from Ichnæ a city of Thessaly: καὶ Ἰχναί, ἔστιν ἡ Θέμις Ἰχναία τιμᾶται. She is also called Ichnæan by Diodorus and Homer. The Scholiast is evidently wrong in deriving the epithet from Ἰχθυός.

154. Antheus, the son of Antenor, was much beloved by Paris, by whom he was accidentally slain while Menelaus was at Troy. Paris, dreading

the anger of Antenor, fled to Sparta, and became in his turn the guest of the husband of Helen, but violated the rites of hospitality, and disregarded the obligations contracted by partaking of his salt, which among the ancients was considered sacred, and without which no sacrifice was ever undertaken; whence Lycophron gives it the epithet of ἁγίτης, or "hallowed." Among the Arabians salt is the symbol of hospitality; and when they would express the greatest abhorrence and detestation, they say of a man that he is "a bread and salt traitor."

155. Lycus and Chimæreus were sons of Prometheus, and buried at Troy: when afterwards a famine oppressed the Spartans, an oracle commanded them to send a deputation to Phrygia for the purpose of sacrificing at their tombs: in consequence, Menelaus came to Troy, and returned with Paris to Lacedæmon.





Stern as the bear which nursed in Ida's woods  
 Thine infancy, fit nurture for fit child : 160  
 Wherefore all joyless shalt thou strike the lyre,  
 Trilling vain chords and bootless melodies,  
 And pour the fruitless tear, when thou shalt mark  
 Thy native towers, which erst the son of Jove  
 Mantled in ruddy flame, and in thine arms 165  
 Embrace the fleeting shade of her who hears  
 Pleuronian Mænad, for whose beauteous form  
 Five times the bridal torch shall shed around  
 It's saffron light of love ; for so the Fates,

## N O T E S.

159. Paris, while an infant, was exposed in the forests of Ida, where some authors assert him to have been nursed by a she-bear.

161. Nequicquam Veneris præsidio ferox  
 Pectus cæsariem, grataque fœminis  
 Imbelli citharâ carmina divides:

HOR. OD. I. 15.

167. Pleuron is a town of Peloponnesus, whence Helen is called Pleuronian ; but Pausanias tells us that Pleuton was the grandfather of Leda, and that his descendants bore his name as a patronymic. Helen is styled a Mænad, or priestess of Bacchus, from her frantic conduct.

168. Lycophron, in the following verses, particularizes the five husbands of Helen; in which enumeration he confounds the shadow with the substance: for if her image went to Troy, she cannot with propriety be said to have espoused Deïphobus. This passage is not repugnant to another, in which she is called *Τρίανως Κόρη*, or "the Bride of Three Husbands;" for Thesens carried her off when only seven years of age, and restored her inviolate; and Achilles is merely said to have wedded her in a dream, or after death, in the Elysian Fields.

169. The Fates are said by Orpheus and Hesiod to be Daughters of Night, because their decrees are hidden from mortals. By Lycophron they are called Children of the Ocean, either because to water was ascribed the *genesis* or production of every thing, or perhaps from their cruelty and inexorability. In the Orphic Hymns, all foreknowledge of events is limited to them and Jupiter. Lucian has a Dialogue in which a philosopher is introduced labouring to prove to Jove that he possesses no power of altering their decrees, and, consequently, that it is useless to pay any adoration to him. But whatever were the sentiments of the ancients upon this head, they mostly seem to have imagined that mankind were subject to a blind and unalterable destiny: though indeed Homer tells us, that the companions of Ulysses perished *σφιτέρησιν ἀτασθαλίησιν*, "by their own proper folly;" and Cleanthes inculcates the absolute free-will of man:

Οὐδέ τι γίγνεται ἔργον ἐπὶ χθόρι, Σὲ δ' ἄλχα, Δαίμον,  
 Οὐδὲ κατ' αἰθέριον βῆτορ Πόλον, οὐδ' ἐνὶ πόντῳ,  
 Πλὴν ὅποσα ρίζουσι Κακοὶ σφιτέρησιν ἀνοίαις"

which lines may be translated by these two of Pope:

And binding Nature fast in Fate,  
 Left free the human will. UNIV. PRAYER.





Ancient of days, dread daughters of the main, 170  
 Have stamped their web, and ratified her doom.  
 Two Eagles, stooping from the clouds, shall seize  
 The trembling Bird, and swoop upon their prey.  
 A scyon next, who blossoms from the roots  
 Which sprout by Caricus' immortal stream, 175  
 Or Afric Plynos, sprung from Cretan seed,  
 Shall twine his branching honours round her limbs;  
 Whose kindred blood in dreadful banquet quaffed  
 Erinny's, mistress of the mystic sword,  
 Queen of the fields of Enna, and entombed 180  
 The shoulder, soon with ivory white to gleam;  
 But youth again illumed his cheek, again  
 He rose to light and life; strong passion seized  
 Erectheus, monarch of the main, he snatched  
 His prize, and bore to Letrinæan plains, 185

## N O T E S.

172. Theseus and Paris, who are called eagles from their having each carried off Helen.

174. Menelaus is said to spring from branches flourishing by Caricus, a river of Laconia, and Plynos, a city of Africa, because Hippodamia, the mother of his father Atreus by Pelops the Laconian, was descended from Atlas the African. Atreus married Aërope, the grand-daughter of Minos king of Crete; for which reason Menelaus is called *ἡμίχρῆς*, "half a Cretan," and *βαρβάρης*, "a barbarian," because Tantalus, the father of Pelops, came into Greece from Lydia, according to Pindar; according to others, from Phrygia or Paphlagonia.

178. Pelops was slain by his father Tantalus, and served up at a banquet of the Gods, but was afterwards restored to life; and a shoulder of ivory,

given to him by Jupiter, replaced that which had been eaten by Ceres.

179. Ceres is called Erinny's by Callimachus. Enna is that plain of Sicily where

Proserpine, gathering flowers,  
 Herself a fairer flower, by gloomy Dis  
 Was gathered.

MILT. PAR. LOST.

184. Pelops, after his resuscitation, was carried off by Neptune Erectheus to the plains of Letrina in Elis, there to contend with Œnomaus, who had promised his daughter Hippodamia to whoever could conquer him in the chariot-race, but annexed to his challenge an express condition, that his competitor, if vanquished, should be put to death.



(Where Molpis rears on high his marble form,  
 Molpis, whose blood to Jove Æthereal flowed,)  
 There on the course the guilty lover slew  
 The guilty father of the fair; such wiles,  
 Such impious arts, such subtleties of death . 190  
 Th' unhallowed son of Cadmilus disclosed,  
 Disclosed to his own ruin; for he drank  
 The wave Myrtoan, and the bitter stream,  
 Whelmed in his watery sepulchre: What now  
 Avails that flying o'er the dusty plain, 195  
 Swift Psylla whirled the rattling chariotry,  
 Or fleet Harpinna, borne on harpy wings?

## N O T E S.

186. Molpis was a noble youth of Elis, who devoted himself to death, in obedience to an oracle, that his country might be relieved from excessive drought. The gratitude of his fellow-citizens erected a temple to Ζεύς Ὀμβρίος, or "Jupiter the God of Rain," and placed in it a statue of their benefactor.
188. Pelops conquered by the treachery of Myrtilus the charioteer, who removed the iron linch-pins from the naves of his master's chariot-wheels, and substituted wax in their room.
191. Myrtilus was the son of Mercury, who was adored by the Bœotians under the name of Cadmilus. Meursius grounds his alteration to Casmilus upon a passage in the Scholia on Apollonius, where Casmilus, adored by the Samothracians as one of the Cabiri, is asserted to be the same with Mercury. We read in Varro, that in the Samothracian mysteries the minister of the great Gods was named Camillus: "Camillus nominatur in Samothracis mysteriis, deus quidam administer Deis magnis." This employment agrees with that ascribed to Mercury by the Greeks and Romans, though the latter consider him as him-

self forming one of the Dii majorum Gentium. We learn from Servius, in his notes upon Virgil, that the children who officiated at the altars were anciently called Camilli and Camillæ; for which reason Mercury is styled Camillus in the old Etruscan. This name is formed by syncope from Casmilus. In the same manner, in the Æneid, Camilla bears the name of her mother, omitting the letter s:

———Matrisque vocavit  
 Nomine Castillæ, mutatâ parte, Camillam.

Joseph Scaliger translates the passage

———qui trucidavit procos  
 Justis nefandis, quæ Camilli filius  
 Paravit.———

197. Myrtilus had stipulated with Pelops, that, in reward for his treachery, he should pass a night with Hippodamia, of whom he was enamoured; but, when he claimed performance of this promise, Pelops threw him into the sea, which was called from his name "Mare Myrtoum." This act of cruelty is constantly referred to by the Greek tragedians, who date from it all the calamities which afterwards befell the unhappy house of Atreus.



The fourth, the Brother of the ravening Hawk,  
 Shall wed the shining Mischief; loud acclaim  
 In supple wrestlings and in sinewy force  
 Shall hail him conqueror of the second prize.  
 Round her the fifth, in dream-created joys,  
 Shall clasp his visionary arms, whose bride,  
 Cytæan Mænad, on the stranger forms  
 Shall gaze with frantic eyes; son of the sire  
 Who, flying from Ænone, poured the prayer,  
 Nor poured in vain; strait, from the genial earth  
 Blackening with insect swarms innumerable,

200

205

## N O T E S.

198. Deïphobus became the husband of Helen after the death of Paris, having gained the victory in the games instituted by Priam on that occasion. We learn from an old Scholiast on Homer, that Priam had promised her hand to the successful competitor: Πρίαμος τῆς Ἑλένης γάμον ἱππῶν ἔθηκε τῷ ἀριστιύσαντι κατὰ τὴν μάχην, Διήφοβος δὲ γυναιὸς ἀγωνισάμενος ἔγημι αὐτήν. Deïphobus was considered as inferior only to Hector, whence he is said to bear off the second prize of strength. Paris is called a hawk in allusion to the rape of Helen.

202. Achilles dreamed that he was married to Helen; and Cassandra prophesies that in process of time he shall marry Medea, who fled with Jason from Cytaea, a city of Colchis. Her words are, in the original,

Τὸν μιλλόμενον εὐνίτηι κυταϊνῆς  
 Τῆς ξυνοβάκχης

In Scaliger's translation,

Sponsum futurum Angitiæ Cytæicæ  
 Ardentis hospitem;

from which it is clear that he conceived the passage to allude to Medea. Meursius gives no opinion; but Canter and Potter agree with Scaliger, as does also the scholiast Tzetzes. Medea

is called Cytæis by Propertius; and Euphorion gives her the name of Κυταῖς Μήδεια, "the Cytæan Medea," in a quotation produced by Eustathius, who alludes to these verses of Lycophron. But we are informed by Stephanus that there is another town of the same name in Scythia, "ἵστι δὲ ἄλλη Σκυθίας;"—so that perhaps may be meant Iphigenia the daughter of Agamemnon, to whom Achilles was betrothed at Aulis, and who sacrificed, on the shores of Scythia, all strangers who fell into her hands. In this case, for "hospites depereuntis," in Canter's version, should be substituted "hospites mactantis ut Mænas." The translator has permitted the passage to remain as ambiguous as Lycophron has left the original.

206. Peleus, having accidentally killed his brother Phocus, and being consequently compelled to fly from the island Ænone or Ænopia, which afterwards took the name of Ægina the daughter of Asopus, entreated of Jupiter to raise him up an army, with which to supply the place of those attendants whom he had lost: the Deity granted his prayer, and caused a swarm of ants to assume the human form. The men so produced were called Myrmidons, from μύρμηξ, *myrmex*, "an ant."





Rose the tall troops of marshalled Myrmidons  
 In serried files, or goodly front of war! 210  
 Son of the sire who snatched him from the flames  
 Where six had left their infant lives in fire.

The perfumed youth, retracing all his way,  
 Shall rouse the Wasps, thick clustering in their cells,  
 E'en as a boy who wraps in smoky steams 215  
 The winged swarms, sons of the peopled air.

Whence is that Heifer? whence upon her brow  
 Pour they those floods of libatory wine?  
 Red to the winds shall flow her fated blood!  
 What! though enwombed within the sacred shrine 220  
 Of her chaste body pant the Dragon boy,  
 Whom stern arbitrement of war shall style!

## N O T E S.

211. The Scholiast avows his ignorance of the source from which Lycophron drew this story, but quotes Agamestor to prove that Achilles was formerly called *Πυρίσσοος*, "saved from the fire." But Meursius has produced a passage from the Scholia on Homer, which tells us, that Thetis, incensed at having been compelled to marry a mortal, destroyed six of her children, by throwing them into the flames as soon as born; but that the seventh was saved by Peleus, who named him Achilles, from *Α*, and *χιλός*, because he lost a lip in the fire. But this is contrary to Homer himself, who makes Achilles say that Thetis had no other child: "*Ἄλλ' ἴσα παῖδά τίειν*." The poem, ascribed to Simmias or Theocritus, which bears the name of *Βωμῶς*, "an Altar," given to it from the subject, or the shape which it assumes owing to the various length of the lines, alludes to this story of Achilles in the word *σποδύντας*, derived from

*σποδός*, "ashes," and *ὑπὸν*, "a bed;" if indeed the Commentary in the edition of the Poetæ Græci by Stephanus, said to be taken from some old Scholia, is correct in the explanation which it gives; for the beginning of the poem is very different in the various editions, and is supposed by some to relate to Troilus.

213. Paris is intended by the "perfumed youth," who, returning to Troy with Helen, roused the Greeks, who are styled "wasps," to follow and regain her.

217. Iphigénia, whom the Greeks would have sacrificed at Aulis, in order to appease Diana and procure a favourable wind; but the goddess substituted an hind. The boy, with whom Lycophron tells us she was pregnant, was Neoptolemus, whose name is derived from *νίος*, "young," and *πόλεμος*, "war." Other authors, however, assert him to have been the son of Achilles, by Deïdamia.





Long 'mid the Salmydesian waves shall seek  
 Her hapless bridegroom, and shall waste the hours,  
 The tedious hours, within the whitening isle, 225  
 Where feebly through the marish Celtus flows;  
 And ages of revolving years revere  
 "The Bridegroom's Course" upon the sounding shore,  
 There where he wept his fruitless search, and sighed,  
 Reft of his regal spousals; but the nymph, 230  
 'Mong lustral urns and sacrificial steams,  
 Shall blow the flames which round the caldron blaze  
 Of Hades, boiling from th' abyss, and still  
 With frequent corpses glut it's sable jaws.

Thus shall he wander on the Scythian shore, 235  
 For five long years shall wander wearily,

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223. Achilles, after the disappearance of Iphigenia, sought for her in Scythia, and, not succeeding, dwelt long in the island Leuce, or White Isle, which was afterwards called the Insula Achillea, and appears to be the same with that of which Calaber introduces Neptune making mention to Thetis:

Καὶ οἱ δῶρον ἔργῳ θιουδία ἦσαν ὅπασσαν  
 Εὐξείνου κατὰ πόντον, κ. τ. λ.

And Pindar,

Ἐν δ' Εὐξείῳ πηλάγῳ  
 Φαινὰν Ἀχιλλεύς  
 Νᾶσον.

Salmydessus is a river of Thrace, which falls into an inlet of the Euxine, and gives to it the name of the Salmydesian Sea.

226. Celtus is the name of a lake connected with the northern parts of the Euxine.

228. The Scholiast on Dionysius tells us, that on the shores of Scythia was a broad strand, called *Δρόμος Ἀχιλλεύς*, or "the Course of Achilles;" it is a peninsula near the mouth of the Borysthenes, the shape of which is compared by Pliny to a sword. Pomponius Mela says that Achilles entered those seas with a hostile armament, and celebrated his victory by games and races: "Cum ab armis quies erat, se et suos cursu exercitavisse memoratur, ideo dicta est *Δρόμος Ἀχιλλεύς*." Lib. II. cap. 1.

230. Iphigenia was priestess of Diana in Scythia, and compelled to sacrifice to the goddess all strangers who were cast upon the shores: See the Iphigenia in Tauris, by Euripides. But all these stories are contrary to Homer, who makes Agamemnon, during the siege of Troy, propose to Achilles to marry his daughter Iphigenia, or, as she is there called, Iphianassa.



While thick round Saturn's marble altar swarm  
 The thronging hosts, and view devoured in death  
 The fluttering mother and the callow young.

An oath! an oath! they have an oath in heaven! 240  
 Soon shall their sail be spread, and in their hands  
 The strong oar quivering cleave the reflux wave;  
 While songs, and hymns, and carols jubilant  
 Shall charm the rosy God, to whom shall rise,  
 Rife from Apollo's Delphic shrine, the smoke 245  
 Of numerous holocausts: Well pleased shall hear  
 Enorches, where the high-hung taper's light  
 Gleams on his dread carousals, and when forth  
 The Savage rushes on the corny field  
 Mad to destroy, shall bid his vines entwist 250  
 His sinewy strength, and hurl him to the ground.

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238. While the Greeks were sacrificing, a serpent was seen to steal to a nest, and devour nine birds, and lastly their mother. This prodigy was interpreted to mean, that Troy should resist for nine years, and be taken in the tenth.

240. The suitors of Helen bound themselves by an oath to maintain in the possession of her whomsoever she should chuse to be her husband. They afterwards renewed their engagement, while the fleet lay wind-bound at Aulis:

*Quam multo repetet Græcia milite,  
 Conjuncta tuas rumpere nuptias.* Hor. Od. I. 15.

245. Agamemnon, according to the Scholiast, sacrificed to Bacchus in the temple of Apollo at

Delphi, where those Deities were jointly worshipped:

— Cui numine misto  
*Delphica Thebanæ referunt Trieterica Bacchæ.*

LUCAN. lib. V.

247. Enorches is a name of Bacchus, who, in return for the sacrifices of Agamemnon, overthrew his enemy Telephus, king of Mysia, by entangling his feet in a vine. By the "corny field" is meant the Grecian army. In the second of those books, which bear the name of Dictys of Crete, Telephus is said to have stumbled against the trunk of a vine, while pursuing Ulysses through a vineyard; at this juncture he was wounded by Achilles in the left thigh.



I see the long and linkèd chain of woes  
 Rippling the deep, and drawing on my Troy -  
 Wide-wasting storms, and deluges of flame!

Oh! ne'er had Cadmus on the beachy verge 255  
 Of Issa thee engendered; thee, the fourth  
 From giant Atlas; thee, who to the Greeks  
 Shalt prophesy of wars and victories,  
 Prylis, and teach thy kindred blood to flow!  
 Oh! that my sire had wrapped in Lemnian flame 260  
 The fated pair, nor scorned the voice divine,  
 And Terrors walking round the couch of sleep  
 In moody march! then not upon our shores  
 Had burst such billows of o'erwhelming woe.

And now Palemon, to whom infant shrieks 265  
 Rise from red furnaces of sacred flame,

#### N O T E S.

252. By the "chain of woes rippling the deep" is meant the line of Grecian ships proceeding against Troy, or perhaps simply that misfortune on misfortune would follow the rape of Helen. Martial has an expression similar to Lycophron's *σπινθεα κακῶν*:

Expectant curæque, catenatique labores.

Lib. I. Ep. 12.

256. Lesbos was anciently called Issa: *Τῆς Λέσβου καλουμένης πρὸ τέρου Ἰσσης*. Strabo, lib. I.

259. Mercury was called Cadmus, or Cadmilus, by the Bœotians. (See note on verse 191.) Prylis, his son, is said to be the fourth from Atlas, because Maia, the mother of Mercury, was daughter to that god. The Trojans are called his "kindred blood," because Dardanus was the

son of Electra, who was also the daughter of Atlas.

261. Hecuba and Paris. When the former dreamed that she was delivered of a fire-brand, Æsacus, the son of Priam and Arisba, advised, that, in order to avert the impending calamities, both mother and son should be destroyed; but with this advice Priam neglected to comply.

265. Palemon, or Melicerta, was the son of Ino, who, flying from the rage of Athamas, leaped with him, while he was yet an infant, into the sea, where he was received into the rank of marine Deities. He was worshipped at Tenedos, and children were sacrificed at his altars, in memorial of his having been himself a child.



Shall see the plains, where rules the regal spouse  
 Of old Oceanus, Titanian queen,  
 Rippling with sea-birds, as they wave their wings  
 Of corded plumes, and on the waters fly.

270

And now the dark and damp embrace of Death  
 Entwines the children and the sire; from high  
 The missile marble rushes on their heads  
 Thundering from stern Pelides' hand: ah! now,  
 Now what avails that, when the fabling bard  
 Poured his rank venom in their father's ears,  
 Safely they rode upon the surging wave  
 In crazy bark, as erst had roamed their sire,  
 Consorting long with dolphins of the deep,  
 And forms marine, till tangled in the nets  
 Of labouring mariners? And with them lies  
 Mnemon, whose mind the Nereid Mother stored  
 With precepts sage; but Memory to his eyes

275

280

## N O T E S.

267. Tethys, the wife of Oceanus, was one of the Titans, the children of Earth and Uranus. By the sea-birds are understood the Grecian vessels.

271. Cynus, the son of Apollo or Neptune, being shut up in a chest as soon as born, and cast into the sea, was found and educated by some fishermen. He afterwards married Proclea, by whom he had two children, Tenus and Hemitheia. After the death of his wife he married Phylonome, or Polybea, who, according to Plutarch, becoming enamoured of Tenus, and enraged at his not returning her passion, suborned Molpus, a musician, to swear that Tenus had offered violence to his step-mother. Cynus confined his children

in the chest, and set them adrift; but they floated to the island of Leucophrys, of which Tenus became king, and called it, from his own name, Tenedos. Cynus, having discovered the truth, slew Phylonome, and came to dwell at Tenedos, but was killed by Achilles, together with his son. Hemitheia, while flying from the conqueror, was swallowed up by the earth.

282. Mnemon was placed near Achilles by Thetis, in order to remind him that death would be the consequence of his slaying a son of Apollo; but he forgot the admonition, and was killed by Achilles for his negligence, as soon as that hero perceived that in putting Cynus to death he had





Ne'er shall unroll her truth-recording page,  
Till biting falchions feast upon his gore.

285

Hark, how Myrinna groans ! the shores resound  
With snorting steeds, and furious chivalry :  
Down leaps the Wolf, to lap the blood of kings,  
Down on our strand ; within her wounded breast  
Earth feels the stroke, and pours the fateful stream  
On high, the fountains of the deep disclosed.

290

Now Mars showers down a fiery sleet, and winds  
His trumpet-shell, distilling blood, and now,  
Knit with the Furies and the Fates in dance,  
Leads on the dreadful revelry ; the fields  
With iron harvests of embattled spears  
Gleam ; from the towers I hear a voice of woe  
Rise to the stedfast Empyréan ; crowds

295

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unwarily fulfilled the prediction. Meursius says that Mnemon is not a proper name, but signifies " a monitor," and understands it to allude to Phœnix : but Lycophron, in a subsequent passage, tells us that Phœnix survived Achilles.

286. Myrinna was a town not far from Troy, so called from the tomb of Myrinna the Amazon. Homer says that it was called Batiea by mortals, but Myrinna by the gods :

Τὴν ἦτοι ἄνδρες Βατίειαν κελήσκουσιν,  
Ἀθάνατοι δὲ τι σῆμα πολυσκάεθμοιο Μυρίνης.

It was at this place that the Trojans collected an army to oppose the Greeks.

288. Achilles, who is said to have leaped down from his ship with such force that a fountain sprung

up from under his heel. This story is mentioned by Euripides.

293. Shells were used by the ancients instead of trumpets : hence Theocritus,

——— κόχλον ἰλὼν μυκάσατο κοῖλον.

He sounded an hollow shell.

It is difficult to prove a writer of prophecy guilty of an anachronism, more especially when speaking of a Deity ; but it does not appear from Homer that trumpets were used at the time of the Trojan war, since he only mentions them in a simile. Virgil has either overlooked or disregarded this, when he gives Misenus to Æneas as a trumpeter :

——— Quo non præstantior alter

Ære ciere viros, Martemque accendere cantu. ÆN. VI. 164.



Of zoneless matrons rend their flowing robes,  
 And sobs and shrieks cry loud unto the night 300  
 ONE WOE IS PAST!—ANOTHER WOE SUCCEEDS!

This, this shall gnaw my heart! then shall I feel  
 The venom'd pang, the rankling of the soul,  
 Then when the Eagle, bony and gaunt and grim,  
 Shall wave his shadowy wings, and plough the winds 305  
 On clanging penns, and o'er the subject plain  
 Wheel his wide-circling flight in many a gyre,  
 Pounce on his prey, scream loud with savage joy,  
 And plunge his talons in my Brother's breast,  
 (My best beloved, my Father's dear delight, 310  
 Our hope, our stay!) then, soaring to the clouds,  
 Shower down his blood upon his native woods,  
 And bathe the terrors of his beak in gore.

I see the Murderer trim with reeking hands  
 The golden balance nicely poised; but soon, 315  
 In mortal mart, and dread exchange of war,  
 For him the beam shall vibrate, and for him

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302. The following passage alludes to the death of Hector, and to the circumstance of his being dragged at the chariot-wheels of Achilles, who is called an eagle.

314. Achilles restored the body of Hector to Priam upon condition that he should receive a great weight of gold: when therefore he was himself slain by Paris in the temple of Apollo Thymbræus,

the Trojans refused to give up his body unless the ransom was refunded.

316. Ὁ χρυσαμοιβὸς δ' Ἄρης σμμάτων,  
 Καὶ ταλαντοῦχος ἐν μάχῃ δορός.

ÆSCHYL. Agam. 447.

which lines are thus translated by Potter:

Thus in the dire exchange of war  
 Does Mars the balance hold,  
 Helms are the scales, the beam a spear,  
 And blood is weighed for gold.



With shining ingots, and with precious sands  
 Gleaned from Pactolian shores the scale shall gleam,  
 Ere in that urn, which erst the rosy God . . . 320  
 Gave to the Daughter of the Waves, be laid  
 His funeral ashes mouldering; him the Nymphs  
 Shall mourn, who love the streams of Bephyrus,  
 Or waters welling from Pimpléan founts . . .  
 Beside Libethrus, and shall heave the sigh 325  
 For him, who, not for pity, but for gold,  
 Gave the sad remnants of the mighty dead;  
 Who, fearing death, shall round his sturdy limbs  
 Throw the soft foldings of the female robe  
 Effeminate, and tease the housewife's wool; 330  
 Who last shall print upon our sand his steps,  
 His tardy steps, and oft from troubled sleep,  
 As Hector's image walks around the bed,  
 Start at the lance's visionary gleam.

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320. The urn which contained the ashes of Achilles was given to Thetis by Bacchus.

323. Bephyrus is a river of Macedonia; but Pausanias tells us that Helicon is so called when it rises again after having lost itself in the earth. Libethrus is a mountain of Macedonia, according to Tzetzes; but Pausanias gives the name of Libethra to a city near Mount Olympus, Bæot. cap. xxx. Pliny calls Libethra a fountain near Magnesia: "Thessaliæ adnexa Magnesia, cujus fons Libethra." lib. IV. cap. 9. Pimpla is a fountain, or a hill according to Catullus and others. By the Nymphs, Lycophron may mean the Muses, who are called Libethrides; though Pausanias tells us, that at the distance of forty stadia from Coronea was the mountain Libethrus, where were the

statues of the Muses and the Libethrian Nymphs. Paus. cap. xxxiv.

Μοῦσαι δ' ἰνία πᾶσαι ἀμιβόμεναι ἐπὶ καλῇ  
 ἑστῆσαν. HOM. Odyss.

328. Thetis, when the oracle declared that Achilles would die before Troy, sent him to the island of Scyros, where he remained some time in the court of Lycomedes, disguised as a virgin. See the Achilleïd of Statius, and the Fragment of Moschus on the Loves of Achilles and Deïdamia.

335. Cassandra calls Hector the column and support of the House of Priam:

With Atlantéan shoulders fit to bear  
 The weight of mightiest monarchies.

MILTON, Par. Lost.



Oh God ! what column of our house, what stay, 335  
 What massy bulwark fit to bear the weight  
 Of mightiest monarchies, hast thou o'erthrown !  
 But not without sharp pangs the Dorian host  
 Shall scoff our tears, and mock our miseries,  
 And, as the corpse in sad procession rolls, 340  
 Shall laugh the loud and bitter laugh of scorn,  
 When through the blazing helms and blazing prows  
 Pale crowds shall rush, and with uplifted hands  
 And earnest prayer invoke protector Jove  
 Vainly ; for then nor foss, nor earthy mound, 345  
 Nor bars, nor bolts, nor massy walls, though flanked  
 With beetling towers, and rough with palisades,  
 Ought shall avail ; but (thick as clustering bees,  
 When sulphurous steams ascend, and sudden flames  
 Invade their populous cells) down from the barks, 350  
 Heaps upon heaps, the dying swarms shall roll,  
 And temper foreign furrows with their gore !

Then thrones, and kingdoms, potentates whose veins  
 Swell high with noble blood, whose falchions mow  
 “ The ranks, and squadrons, and right forms of war,” 355  
 Down e'en to earth thy dreaded hands shall crush,  
 Loaded with death, and maddening for the fray.

## N O T E S.

342. Hector, in the Iliad, pursues the Grecians  
 to their entrenchments, bursts the gate, and  
 sets their vessels on fire. Homer informs us  
 that these fortifications consisted of a wall and

foss, defended by palisades :

“Εκτοσθιν δὲ βαθίαν ἐπ’ αὐτῷ τάφρῳ ὄυσαν,  
 Εὐρείαν, μεγάλην, ἐν δὲ σκόλοπας κατέπηξαν.

Il. H'. 440.





But I shall bear the weight of woe, but I  
 Shall shed the ceaseless tear; for sad the dawn,  
 And sad the day shall rise when thou art slain! 360  
 Saddest, while Time athwart the deep serene  
 Rolls on the silver circle of the moon.

Thee too I weep, no more thy youthful form  
 Shall blossom with new beauties, now no more  
 Thy brother's arms shall twine about thy neck 365  
 In strict embrace, but to the Dragon's heart  
 Swift shalt thou send thy shafts entipped with flame,  
 And round his bosom weave the limed nets  
 Of love; but loathing shall possess thy soul,  
 Thy blood shall flow upon thy father's hearth, 370  
 And low the glories of thine head shall lie.

Ah me! thy sorrows, and thine altered form!  
 And you, ye sad harmonious nightingales!  
 For one the riven earth shall wide disclose  
 A horrid chasm, and hell shall gape beneath, 375

## N O T E S.

363. Troilus, whom Achilles passionately loved; but meeting with no return of affection, slew him in the temple of Apollo Thymbræus, whose son he was reported to be by Hecuba, though Priam was his reputed father.

367. — τὰ γὰρ πῦρὶ πάντᾳ βιβᾶπται.

MOSCHUS, Ἔρως Δραγ.

For all the shafts of Love are dipped in flame.

372. The first line of this section refers to Hecuba, who was changed into a dog; and the second to the sisters of Cassandra, Laodice and Polyxena.

374. Laodice, lamenting the miseries of her situation, and the misfortunes of her country, asked and obtained that the earth might open and swallow her up, before she was dragged into captivity:

Καὶ τότε που Πριάμοιο πολυκτῆτοιο δίχατρα  
 Λαοδίκην ἰνίπουσιν ἰς αἰθέρα χιῖρας ὄρεξαι  
 Εὐχομένη μακάρισσιν ἀπιρίσιν, ὄφρα ἡ γαῖα  
 Ἀμφιχάσῃ, πρὶν χιῖρα βαλεῖν ἐπὶ δούλια ἔργα·  
 Τῆς δὲ βιῶν τις ἄκουσι, καὶ αὐτίκα γαῖαν ἵερθαι  
 Ἔρξῃ ἀπιρίσιν.

CALAB. lib. xii.



E'en in that grove, where oft the Heifer strayed  
 Awaiting secret love, there where my Sire  
 Sent forth the dread behest, and in one fate  
 Involved the mother and her child, ere yet  
 With lustral dew and purifying streams 380  
 The hapless nymph had purged Lucina's stain.

Thee shall the Lion son of Iphis drag  
 To bloody rites, and nuptial sacrifice,  
 Like his dark mother on the Taurid shore,  
 Who, crowned with chaplets of infernal bloom, 385  
 Shall stand, and pour her life into the bowl,  
 What time her side shall feel Candáon's blade,  
 Raised by the priestly Dragon, who from oaths  
 Shall free the wolves which howl about her tomb.

## N O T E S.

376. Lycophron tells us that Laodice was swallowed up by the earth in the grove where Cilla and her son were put to death by order of Priam, who chose to understand the prediction of Æsacus as applying to them. (See Note on verse 261.) The name of the son of Cilla is nowhere mentioned in this poem; but the Scholiast calls him Munippus, and accuses his author of confounding him with Munippus the son of Laodice, of whom mention is made in a subsequent passage: but as Canter has truly observed, Lycophron has nowhere named Munippus, and calls the son of Laodice "Munitus." The supposed inconsistency results therefore from the mistake of the Scholiast, who should have been more sure of his ground before he ventured to call his author *ὁ βάρβαρος καὶ ἀπρόσιτος Λυκόφρων*, i. e. "the barbarous and intolerable Lycophron."

382. Polyxena was betrothed to Achilles, whose

phantom appeared after his death, and commanded the Greeks to sacrifice her at his tomb. By "the Lion son of Iphis" is meant Neoptolemus the son of Achilles and Iphigenia; (other authors make him the son of Deïdamia;) for Iphis is merely a contraction, and not, as Meursius erroneously imagines, a daughter of Helen and Theseus, of whom mention is made by Festus.

—θύματος δ' ἐπιστάτης  
 ἱερὸς ἐπίσται τοῦδε παῖς Ἀχιλλεύς. *HECUB. Eurip.*

385. Doubts have been entertained whether, in the original, by "the Heifer crowned with flowers" is meant Polyxena or Iphigenia. The circumstance of the Greeks having been bound by an oath seems to restrict the meaning of the passage to the latter; in which case, as it was the second time they had sworn to assist the husband of Helen, by the words *πρωτόσφακτος ὄρκιος* Lycophron must mean the first oath consecrated by sacrifice.



Thee, venting curses on the Thracian shore, 390  
 The stony shower shall crush, and high shall rise  
 The rocky mount upon thy mangled limbs,  
 Changed to a dog, thy fierce eyes glaring fire!

Stretched at the altar of Hercéan Jove,  
 His grizzled locks shall sweep the marble floor, 395  
 Clotted with blood, whom for his sister's veil  
 Ransomed, again the conqueror sent to view  
 His ruined city rushing from her seat;  
 Whene'er the wily Serpent shall display  
 The torch on high, whose meteor flame shall gleam 400  
 With baleful glories and fell floods of light,  
 Then loose the bars, and free the prisoned host  
 Who pant for blood within the piny womb;  
 And he, the subtle sôn of Sisypheus,  
 Shall teach his perjured kinsman to unveil 405  
 The guiding star, the cresset of the night,

## N O T E S.

390. Hecuba was carried away captive into Thrace after the destruction of Troy. She was there stoned by the Greeks, who were incensed by the bitterness of her reproaches, and was afterwards said to have been changed into a dog.

393. Literally, "stretched at the altar of Agamemnon." Jupiter was called Agamemnon, and vice versâ. (See Note on verse 1596.) Virgil tells us that Priam was killed at the altar of Hercéan Jove.

396. After the conflagration of Troy by Hercules, Priam was ransomed with the veil of his sister Hesione, on which occasion he assumed the name of Priam, from *πράγμα*, "to buy," because his sister

*ἐπρίματο καλὴπτερας γυναικίᾱς*. Enstath.—Till then he had been called Podarces.

399. The Serpent is Antenor, who is said to have betrayed Troy to the Greeks, seduced by their promises to make him king, and to have released them from their confinement in the wooden horse.

404. Ulysses is perpetually called the sôn of Sisypheus by the tragedians; Laërtes, his reputed father, having married Anticlea while pregnant.

405. Sinon was first-cousin to Ulysses, for Æsymus his father was brother to Anticlea. Sinon deceived Priam by representing himself as a deserter from the Grecian army. See the Æneid.



To those who, steering by Leucophrys' rock,  
 Shall pass those isles where sleep the venom'd coil,  
 Who round the sons, and round the sire, shall twine  
 Their folds, and tie the snaky knot of death.

410

But I, who fled the bridal yoke, who count  
 The tedious moments, closed in dungeon walls  
 Dark and o'er-canopied with massy stone;  
 E'en I, who drove the genial God of Day  
 Far from my couch, nor heeded that he rules  
 The Hours, Eternal beam! essence divine!  
 Who vainly hoped to live pure as the maid,  
 The Laphrian virgin, till decrepid age  
 Should starve my cheeks, and wither all my prime;

415

## N O T E S.

407. Leucophrys was the ancient name of Tenedos, whither the Greeks retired to induce a belief that they had abandoned their designs against Troy. From this island came the serpents which destroyed Laocoön and his two sons.

411. Apollo conferred upon Cassandra the gift of prophecy, on condition that she should yield to his desires; but when he discovered her deceit, and found himself unable to resume his gift, he decreed that her prophecies should never be believed:

— Dei jussu non unquam credita Teúcris.

Of this incredulity she is represented as complaining towards the end of this poem:

Πίστιν λόγῳ γὰρ Λεψιδὺς ἰσόφισι  
 Ψυδῆσις φήμαισιν ἰγχεύσας ἔπη,  
 Καὶ θισφάτων πτόμαντιν ἀψιδῇ φρόνι,  
 Λίκτην στήθεϊς, δὲ ἰκάλχανιν τυχεῖν. Verse 1454.

Such woes has Lepsieus heaped upon my head,  
 Steeping my words in incredulity;  
 The jealous God! for from my virgin couch  
 I drove him amorous, nor returned his love.

She was consequently considered as mad, and inclosed by Priam in a vaulted dungeon.

418. The epithet "Laphrian," given to Minerva, is by some grammarians derived from *λάφυρα*, "spoils," and considered as synonymous with Ageleia, ἀπὸ τῆς ἀγῆς λείας. This conjecture derives support from the name being also ascribed to Mercury, among whose attributes skill in stealing holds a very conspicuous place:

Καὶ τότ' ἰγνίατο παῖδα πολύτροπον, αἰμυλομήτην,  
 Διῖστῆρ'.

Hom. Hymn. in Mercur.

But Pausanias says that she was worshipped under that name by the Calydonians, and Messenians, because her statue was erected by Laphrius, a Phocian.







Vainly shall call on the Budéan queen, 420  
 Dragged like a dove unto the vulture's bed !  
 But she, who from the lofty throne of Jove  
 Shot like a star, and shed her looks benign  
 On Ilus, such as in his soul infused  
 Sovereign delight, upon the sculptured roof. 425  
 Furious shall glance her ardent eyes; then Greece  
 For this one crime, aye for this one, shall weep  
 Myriads of sons; no funeral urn, but rocks  
 Shall hearse their bones; no friends upon their dust  
 Shall pour the dark libations of the dead; 430  
 A name, a breath, an empty sound remains,  
 A fruitless marble warm with bitter tears  
 Of sires, and orphan babes, and widowed wives!

Ye cliffs of Zarax, and ye waves which wash  
 Opheltes' crags, and melancholy shore, 435

## N O T E S.

420. Budean is an epithet of Minerva, given to her in Thessaly. "Βούδιαν λέγουσιν Ἀθηναίαν ἐν Θησσελίᾳ." Eustath.

422. The palladium or statue of the Goddess is said to have fallen from heaven, and to have rendered by it's presence the city impregnable. When the temple in which it was enshrined was on fire, Ilus rushed in, and rescued it from the flames: he lost his sight, but it was restored by the favour of Minerva.

425. Cassandra was violated by Ajax Oïleus in the temple of Minerva, whose statue averted her eyes, and fixed them upon the roof, that she might not behold that abomination.

427. The crime of Ajax is said by Juno in the Æneid to have been the sole cause why Pallas dispersed the Grecian fleet:

—— Pallasne exurere classem  
 Argivôm, atque ipsos potuit submergere ponto,  
 Unius ob noxam et furias Ajacis Oïlei?  
 VIRG. ÆN. I. 43.

434. Cassandra proceeds to enumerate the promontories on which the Grecian vessels shall suffer shipwreck. Opheltes, Zarax, Nedon, Dirphossus or Dirphys, and the Diacrian Heights, are mountains or headlands of Eubœa. Trychas is said to be a city, by Stephanus. By the palace of Phorcys is meant the sea, in which he resided as a marine deity.



Ye rocks of Trychas, Nedon's dangerous heights,  
 Dirphossian ridges, and Diacrian caves,  
 Ye plains where Phorcys broods upon the deep,  
 And founts his floating palaces, what sobs  
 Of dying men shall ye not hear? what groans 440  
 Of masts and wrecks, all crashing in the wind?  
 What mighty waters, whose receding waves  
 Bursting shall rend the continents of earth?  
 What shoals shall writhe upon the sea-beat rocks?  
 While through the mantling majesty of clouds 445  
 Descending thunderbolts shall blast their limbs,  
 Who erst came heedless on, nor knew their course,  
 Giddy with wine, and mad with jollity,  
 While on the cliffs the nightly felon sat  
 In baleful guidance, waving in his hand 450  
 The luring flame far streaming o'er the main.

One, like a sea-bird floating on the foam,  
 The rush of waves shall dash between the rocks,

## N O T E S.

444. Literally, "How many thunny-fishes?" The metaphor is borrowed from the Persæ of Æschylus, in which tragedy he compares to thunny-fishes the subjects of the Great King, after having sustained a defeat in a decisive naval engagement:

Τοὶ δ' ὥστε θύναι, ἢ τίς ἰχθύων βόλῃ  
 Ἀγαῖσι κωπῶν, θραύμασιν τ' ἰσιπύω  
 Ἐπαῖον.——

In the translation, for *θύναι* is substituted a word of more general signification, but which preserves the metaphor.

449. Nauplius, who was enraged at the death of his son Palamedes destroyed by Ulysses and Diomedes,

(see the books which pass under the name of Dictys of Crete) went round to every Grecian court, and excited the wives of the several princes to rebel against their absent husbands. In furtherance of his plan of revnge, he hung out false lights on the Capharæan promontory, by which means the Grecian fleet was decoyed upon the coasts of Eubœa. Helen. Eurip.

452. Ajax Oileus saved himself upon the rocks called Gyræ, or Gyrades, which rise out of the Ægæan Sea:

Γυρῶσι μὲν πρῶτα Ποσειδάων ἱπύλασσι  
 Πύτρησι μεγάλῃσι, καὶ ἰξισάωσι θαλάσσης. Od. δ'.



On Gyraë's height spreading his dripping wings  
 To catch the drying gales, and sun his plumes; 455  
 But rising in his might the King of Floods  
 Shall dash the boaster with his forky mace  
 Sheer from the marble battlements, to roam  
 With orcs, and screaming gulls, and forms marine;  
 And on the shore his mangled corpse shall lie, 460  
 E'en as a dolphin, withering in the beams  
 Of Sol, 'mid weedy refuse of the surge  
 And bedded heaps of putrefying ooze;  
 These sad remains the Nereïd shall inurn,  
 The silver-footed dame beloved of Jove, 465  
 And by th' Ortygian Isle shall rise the tomb,  
 O'er which the white foam of the billowy wave  
 Shall dash, and shake the marble sepulchre  
 Rocked by the broad Ægæan; to the shades  
 His sprite shall flit, and sternly chide the Queen 470  
 Of soft desires, the Melinéan dame,  
 Who round him shall entwine the subtle net,  
 And breathe upon his soul the blast of love,

## N O T E S.

456. Ajax boasted that he had escaped against the will of the Gods, on which Neptune dashed him into the sea with a stroke of his trident:

Τοῦ δὲ Ποσειδάωνι μὲν γὰρ ἔκλυεν αὐδῆσαντος  
 Αὐτίκ' ἔπειτα τρέψαναι ἰλὸν χερσὶ στιβαρῶσιν,  
 Ἥλασε Γυραΐην πίττην, ἀπὸ δ' ἰσχίσει αὐτήν.

Verse 505.

464. The corpse of Ajax was buried by Thetis on the shores of Delos, which island was called Ortygia, from ὄρνις, *ortyx*, because Asteria, the sister of

Latona, was changed into a quail, and afterwards, by a farther metamorphosis, into the island Delos. We are told by Callimachus that Asteria was the more ancient name. The tomb was afterwards covered with water by an irruption of the sea.

471. The Scholiast derives the epithet "Melinæan" from μέλι, *méli*, "honey;" but Stephanus, with whom Potter appears to coincide in opinion, says that the name was given to Venus from Melina a town of Argos. Μίλινα, πόλις Ἀργεῖς, ἀφ' ἧς Ἀφροδίτη Μελιναία τιμᾶται.



If love it may be called,—a sudden gust,  
 A transient flame, a self-consuming fire, 475  
 A meteor lighted by the Furies' torch.

Woe! woe! inextricable woe, and sounds  
 Of sullen sobs shall echo round the shore  
 From where Aræthus rolls to where on high  
 Libethrian Dotium rears his massy gates! 480  
 What groans shall peal on Acherusian banks  
 To hymn my spousals! how upon the soul,  
 Voice, other than the voice of joy, shall swell,  
 When many a hero floating on the wave  
 Sea-monsters shall devour with bloody jaws! 485  
 When many a warrior stretched upon the strand  
 Shall feel the thoughts of home rush on his heart,  
 “By strangers honoured, and by strangers mourned!”

One, where Bisaltian Eon by the shores  
 Of freezing Strymon rises high, shall sleep 490  
 The sleep of death, where Winter on the plains

## N O T E S.

479. Aræthus is a river of Epirus, and Dotium a promontory of Olympus, near Libethra. The space included between these places comprehends the whole of Greece, of which they are the extreme points.

489. Cassandra proceeds to enumerate the places whither the Greeks shall retire, and the countries which shall give them burial. She begins her list with Phœnix, who was excited by his mother

Cleobule to seduce Clytia the concubine of his father Amyntor: Phœnix obeyed; but Amyntor discovering the pollution of his bed, put out the eyes of his son, who fled to Chiron the centaur, by whom he was restored to sight, and entrusted with the education of Achilles. Eon is a city of Thrace, situated upon the river Strymon, on whose right inhabit the tribe of the Bisaltæ. The Bistones lie between Mount Rhodope and the Ægean Sea, bounded on the east by the river Nessus or Nestus.







Of chill Bistonia broods with icy wing ;  
 No more shall flourish in his fostering hand  
 The youthful hero ; ne'er upon his eyes  
 Shall swell Tymphrestus, where his angry sire 495  
 Cursed the polluter of his parent's bed,  
 And quenched in night his ineffectual orbs.

Three shall the woods of Cercaphus entomb  
 Near Hales' stream ; there shall the tuneful Swan  
 Sing, falsely sing, what farrow shall produce 500  
 The sylvan mother, when the rival bards  
 Provoke the conflict of prophetic song.  
 Death to the vanquished!—thus ordained the God.

With him the fourth from Erecthéan Jove  
 Shall sleep inurned, whom fabling Æthon feigned 505  
 His kinsman, when he wove the subtle tale.

## N O T E S.

495. Tymphrestus is a mountain of Trachis.

498. These three are, Calchas the prophet, Idomeneus, and Sthenelus, who were buried in the forests of Cercaphus, a mountain of Colophon, near the river Hales. Calchas was doomed by the oracles to die whenever he found one more skilful than himself in divination : he was surpassed in a contest with Mopsus the son of Apollo, who foretold the number of young with which a sow was pregnant, which problem Calchas was unable to resolve.

504. Minos, the son of Jupiter, begot Deucalion, the father of Idomeneus, who on his return to Crete, after the destruction of Troy, was driven from the

island by Leucus, to whom he had entrusted the guardianship of his family. (See verse 1422.) The Scholiast is mistaken when he supposes Lycophron to say that Idomeneus wandered from Troy with Calchas ; he merely asserts them to have both been buried upon the same mountain.

505. Ulysses, on his return to Ithaca, assumed the name of Æthon, and gave himself out as the son of Deucalion and brother of Idomeneus.

Διευκαλίων δὲ μ' ἔτικτε, καὶ Ἰδομενεὺς ἄνακτα,  
 Ἄλλ' ὁ μὲν ἐν γήσσι χαρμήσει, Διοὶ δ' ἴσσω  
 Ὀρχεῖτ' ἅμ' Ἀτρεΐδῃσι, ἱμοὶ δ' ὄνομα χλυτὸν Αἴθων.

Hom. Od. T. 181.



The third, whose sire with more than mortal arm  
Shook the strong walls of Thebes, but lightening flames  
Rushed down, and on his head the fiery flood  
Burst dreadful, launched from the red arm of Jove; 510  
What time the Daughters of Tartarean Night  
Rose sable-stoled, their eyes with Gorgon glare  
Frowned on the brothers of their impious sire,  
Scattering the flames of hate, the thirst of blood,  
Infernal strife, and dire exchange of death. 515

Two near the streams of Pyramus shall fall  
By mutual wounds; around each priestly head  
The sacred fillet shall be dyed in gore:  
I hear, beneath those towers where reigned the Queen,  
Daughter of Pamphylus, I hear the twain 520  
Raise the last shout of battailous delight;  
I see Megarsus rising to the air  
Between their tombs, that in the jaws of Death,

N O T E S.

307. Capaneus, the father of Sthenelus, was one of the seven chiefs who fought against Thebes; and while he boasted that he would take the city, even though the Gods should oppose him, he was blasted by the lightnings of Jupiter.

Ἦδη δ' ὑπερβαίνοντα γῆσσα τοιχίων  
Ἄλλαι κεραυνῶ Ζεύς ηἱ, ἰκτύπησ' ὀ  
Χθών. ———

EURIP. Phœniss.

513. Eteocles, and Polynices, the sons of Œdipus by his incestuous marriage with Jocasta. In the

same manner Sophocles has called Œdipus ἀδελφὸς αὐτοῦ καὶ πατὴρ.

516. Mopsus, and Amphiloclus, both priests of Apollo, died of mutual wounds on the banks of Pyramus, a river of Cilicia, according to Hesychius.

522. Megarsus is a town of Cilicia, according to Pliny, (others make it a mountain); so called from Megarsus the daughter of Pamphylus, who gave his name to Pamphylia. The sepulchres in which the prophets were buried were situated on opposite sides of the city.



Purpled with blood, upon their hateful eyes  
The hostile sepulchre may never gleam.

525

Five to Sphecéa, to Cerastia's heights,  
To Satrachus shall steer, to Hyle's grove,  
There burn the incense, there with supple knees  
Adore Zerinthian Morpho, graceful queen.

One, through whose veins my kindred blood shall flow, 530  
Ah, bitter kinsman ! from Cychréan caves,  
From streams of Bocarus shall fly ; for Fame  
Shall style him Murderer of the maddening king  
His brother, who on flocks and herded kine  
Shall pour his erring rage ; whose sinewy strength 535  
The tawny robe, and lion's shaggy spoil

## N O T E S.

526. Teucer, Agapenor, Acamas, Praxander, and Cepheus took refuge in Cyprus, which was formerly called Sphecéa, or Cerastia, which latter name is by some derived from *κίσαρα*, "horns," in allusion to the mountainous nature of the island: but according to others, Venus changed the inhabitants into bulls, in order to punish their inhumanity towards strangers:

Atque illos, gemino quondam quibus aspera cornu  
Frons erat; unde etiam nomen traxere Cerastæ.

OVID. Metam. X. 222.

527. Satrachus was a city, and also a river, of Cyprus. Hyle took it's name from a grove where Apollo was worshipped under the name of Ὑλάτης, or "Sylvan."

529. Venus was called Morpho from her being the Goddess of Form and Beauty; and Zerinthian, from Zerinthus a cavern of Thrace, and which, according to Stephanus, is also the name of

a town near Ænus. Ovid places the Zerinthian shores by Samothrace:

Venimus ad portus, Imbria terra, tuos;  
Inde levi vento Zerinthia littora nactis  
Threiciam tetigit fessa carina Samon.

OVID. Trist. I. 9.

530. Teucer was son of Telamon and Hesione the sister of Priam, and consequently cousin to Cassandra. On his return from Troy to Salamis, he was driven into exile by his father, who imagined him to have betrayed the cause of his brother Ajax. (See Hor. Od. I. 7.) Salamis was formerly called Cychréa, according to Strabo; it contained a city of the same name, near to which flowed the river Bocarus, called afterwards Bocalias.

534. Ajax, in a fit of madness, destroyed a flock of sheep, thinking he revenged his wrongs upon the Atreidæ. When he regained his reason he committed suicide. (See Sophocles, Ajax Flagell.)



Circling enwraps ; whom nought of keen can pierce  
 Impenetrable ; one only mortal part  
 The Scythian quiver, like an ample shield,  
 Guards from the war : So prayed the chief, nor prayed 540  
 In vain, when, bowing to the King of Heaven,  
 He poured the blood of victims on the earth,  
 And waved the Eagle infant in his arms.  
 What, though Persuasion from his honied lips  
 Drop balm, yet never shall the sire believe 545  
 That HE, the Lemnian thunderbolt of war,  
 The mighty bull, whom Terror ne'er subdued  
 To flight or fearing, seized the fatal gift,  
 Raised high in air the suicidal hand,  
 Then stabbed, and breathed his sullen soul away. 550  
 But far the father from his isle shall drive  
 Trambelus' brother, whom to light and life  
 Brought forth that sister of my sire, whom erst  
 His prize of battle the destroyer bore,  
 When maddening multitudes had cast the nymph 555  
 (So bade the glozing orator, whose bed

## NOTES.

540. Hercules visited the palace of Telamon while the latter was offering sacrifice, and presented the infant Ajax with the lion's skin, and prayed to Jupiter to make him invulnerable.

546. Ajax, whom Telamon never shall believe to have committed suicide.

548. The sword with which Ajax killed himself was the gift of Hector :

Δῶρον μὲν ἀνδρὸς Ἑκτορος, ξίφωτι ἰμοὶ  
 μέγιστα μισηθέντος, ἐχθίστου θ' ὄρεον.

SOPHOCLES.

552. Trambelus was brother to Teucer, and half-brother to Ajax : he was born at Miletus, whither Hesione, while pregnant, had fled from Telamon, to whom she was given by Hercules after his conquest of Troy.

553. Hesione, whom Phænodamas proposed to substitute for one of his three daughters. (See Note on verse 34.) By the Scorpion is meant Hercules, who leaped down the throat of the monster, and cut his way through the entrails.





Three daughters graced) unto the sea-born orc,  
 Who poured profuse from his capacious jaws  
 Black briny waves, and tempested the plain;  
 He seized his prey, but found no trembling bird, 560  
 But scorpion stings, and bitter birth of woe.

Second shall see this isle the rural chief,  
 And hear the voice divine, (who first inhaled  
 This air of life, where 'mid the wintry blast  
 In glowing embers roast their acorn food 565  
 Sons of the Dryad; whose dread ancestors,  
 Ere yet the moon unveiled her peerless light,  
 Like howling wolves obscene, athwart the gloom  
 Roamed nightly;) there the ruddy mass of ore  
 He seeks, and lurking orichalc, through veins 570  
 And rich recess of avaricious earth;  
 HE seeks, whose sire pierced by th' Ætéan tusk

## N O T E S.

562. The second who came into the island of Cyprus was Agapenor, whose Arcadian ancestors were called Βαλανηφάγοι, from their feeding upon acorns; and Περσείδηναι, from their asserting their nation to be anterior to the moon:

Astris lunæque priores.

STAT.

They are called "Sons of the Dryad" from their being descendants of Arcas and the wood-nymph Chrysopelcia.

568. This may refer to Lycaon, who was changed into a wolf by Jupiter (See Ovid. Metamorph.); or to a tradition mentioned by Pliny, that the Arcadians were in the habit of transforming themselves into that animal by means of magical incantations.

572. Ancæus, the father of Agapenor, was killed by the Calydonian boar, which descended from Mount Æta into Ætolia, and gored him in the groin. Lycophron afterwards says that the animal wounded him in the heel, which the Scholiast considers as a great inconsistency, and offers us the alternative of ignorance on his own part, or barbarism and trifling on that of his author; "ἡ βαρβαρίζοντος καὶ φλυαροῦντος τοῦ ἀνδρὸς, ἢ ἰμοῦ ἀμαθαινοίτος." When we reflect, that, after having overthrown Ancæus by a wound in the groin, the boar might strike him in the heel, without any very great violation of probability, we shall perhaps find no difficulty in extricating ourselves from this dilemma, or in determining which side of the proposed alternative to adopt.

Received of the Hon. Secy of the Navy  
the sum of \$100.00 for the  
purchase of the following  
articles of clothing and  
other necessaries for the  
use of the crew of the  
U.S.S. Albatross

List of articles		Quantity	Unit Price	Total
Shirts	100	100	1.00	100.00
Trousers	100	100	1.00	100.00
Shoes	100	100	1.00	100.00
Blankets	100	100	1.00	100.00
Coats	100	100	1.00	100.00
Boys' clothing	100	100	1.00	100.00
Other necessaries	100	100	1.00	100.00
Total		700		700.00

Witness my hand and seal this 1st day of  
January 1880 at Washington  
D.C.

John A. King  
Secretary of the Navy

Lay gasping on the ground, the deadly tooth  
 Sheer through the groin had forced it's bloody way;  
 Then well he knew, but knowing it expired, 575  
 That often, while we lift the luscious draught,  
 E'en from the lips malignant Fate will dash  
 The bowl, and scowl upon the baffled guest:  
 Whitening with foam, and bristling high with rage,  
 On rushed the boar, and crushed the hunter's heel, 580  
 And filled the bloody measure of revenge.

The third shall boast the sire, whose giant hand  
 Heaved the huge stone, and seized the fateful arms;  
 Th' Idéan Heifer to his secret couch  
 Shall steal enamoured; then unto the shades 585

## N O T E S.

576. This adage is as ancient as the time of Homer:

Πολλὰ μεταξὺ πίτι (vulgo πίλι) κύλικος, καὶ χεῖλος  
 ἀκροῦ.

Of which line our own proverb is a literal translation: "Many things happen between the cup and the lip."

582. The third who came into Cyprus was Acamas, whose father, Theseus, raised a stone pointed out to him by his mother Æthra, and took from thence the arms placed there by Ægeus, with which he proceeded to the court of Athens:

Ἐν γὰρ μιν τροχῶν κολυραῖη ὑπὸ πέτρῃ  
 Θῆκε σὺν ἀρπιδίσις. FRAGM. CALLIM. emend. a Bent.

584. The Heifer is Laodice, who became enamoured of Acamas when he was sent to Troy with Diomedes, to treat for the restoration of Helen. She afterwards bore to him a son, Munitus, who, while on a hunting excursion into Thrace, was killed by the bite of a viper. The original stands thus:

Ἡ ζῶσα ἐκ Αἰδῆς ἵξεται καταβύτις,  
 Θρήνοις ἰτακίῃσα, Μουνίτου τοκάς, κ. τ. λ.

Who (Laodice) shall descend alive to the shades below,  
 Worn out with sorrow, mother of Munitus, &c.

The Scholiast, having the word Munitus before his eyes in this passage, has taken no notice of his former charge against Lycophron, viz. that he has called the son of Laodice "Munippus," but renews his attack with an affected exclamation of pity; Φιῦ, ὦ Λάκοφρον, πῶς ἀνακόλουθα γράφεις: "Alas, Lycophron, how inconsistently you write!" and accuses him of having asserted in a former passage that Laodice was swallowed up by the earth (see Note on verse 377), but now, that she died of grief for the loss of Munitus. The Scholiast therefore must evidently have omitted the comma after ἰτακίῃσα, and read the sentence Θρήνοις ἰτακίῃσα Μουνίτου, i. e. "worn out with sorrow for the death of her son Munitus."



With sullen looks, as hating life, shall rush ;  
 Mother of Munitus, whose heel shall pierce  
 The Thracian viper, and infix her sting.  
 What time the beldame to his sire's embrace  
 Shall give the boy; whose infancy was nursed 590  
 In night, the beldame on whose neck alone  
 The iron chains of slavery shall gleam,  
 Fit hostage for the ravished Bacchanal.  
 So willed the wolves, who howled on Attic shores,  
 Upon whose crested hemisphere the lance 595  
 Falls harmless, and rings loud the blunted sword :  
 All else the seal's vermicular impréss  
 Shall guard, and thus unto the stars of heaven  
 Each twin Lapersian demi-god shall rise.  
 Oh, never, never may those lions rush, 600

## N O T E S.

589. Æthra, the mother of Theseus, to whom Laodice delivered her son, in order that she might place him under the care of his father Acamas.

591. When Theseus carried off Helen, he left her with his mother at Athens, (according to others at Aphidnæ). Castor and Pollux recovered their sister, but carried away no booty but Æthra, the mother of the ravisher, who accompanied Helen to Troy when she fled thither with Paris, and returned to Greece after the destruction of that city.

594. By the wolves are meant the Dioscuri, who, in memory of their generation from an egg, wore helmets resembling the half of a divided egg-shell.

597. The ancients (and, if we may believe Hesychius, more particularly the Laconians) were accus-

tomed to use seals made of worm-eaten wood, before the invention of cutting metal or gems: these seals were termed *τριπύδιστα*. “Οἱ Λάκωνες σφράγιον ἰχθύϊντο ξύλοις ἐπὶ τριπύδι βιβρωμένοις.”

599. The author of a commentary on Homer, cited by Meursius, says that Castor and Pollux were called Lapersæ, from their destruction of Las (styled Laas by Homer), a town situated between Teuthrona and the river Eurotas. Didymus says they were so called from the city Lapersæ.

600. “Oh, never may those twin-lions, Castor and Pollux, come to rescue their sister Helen! no, nor their cousins Idas and Lynceus, much stronger than them! for the walls of Troy, though raised by Apollo and Neptune, could not resist them for a day, not though Hector were to stand before them powerful as a Thracian giant, and defend them with that spear with which he shall kill Protesilaüs.”



Protector Jove, to free the captive Dove!  
 Ne'er may their swift-winged vessels to these shores  
 Ride tilting o'er the waves! ne'er may they leap  
 Thirsting for blood upon the Phrygian plain!

No, nor that stronger twain, whom Mars inspires, 605  
 Whom Ate loves, Ate come hot from hell,  
 And dread Tritonia, goddess of the spear!  
 For not those bulwarks, which the watery king  
 Prophantus, Cromnian monarch of the main,  
 And Drymas reared unto the perjured prince, 610  
 One day, one little day, would stand their shock;  
 Not though the giant, rising in his might  
 Like Thracian Mimas, by the massy gate  
 Stood like a tower; not though within his hand  
 Th' impatient lance waved quivering to destroy 615  
 The ravening wolves, the spoilers of the herd;  
 That lance which first shall pierce the warrior bird,  
 The Hawk, who leaps upon our hostile shores

## N O T E S.

609. Apollo was styled Drymas by the Milesians. Neptune had a temple at Cromne, a city of Paphlagonia, and was worshipped under the name of Prophantus by the Thurians.

610. The "perjured prince" is Laomedon, who refused to give to Apollo and Neptune the reward which he had promised them for building the walls of Troy.

613. Mimas was one of the giants who waged war against Jupiter.

617. The oracles had denounced death against the

first Greek who should land upon the Trojan coast.

618. Protesilaüs, who is pointed out by the term "hawk," was the first who disembarked, and was slain soon after by Hector; he was buried on the shores of the Thracian Chersonese, near the promontory Mazusia or Mastusia, where, according to Pliny, a temple was raised to his honour: "Chersonesi Mastusia promontorium adversum Sigeo, --- turris et delubrum Protesilaï." Arrian, in his first book on the Expedition of Alexander, says that he offered sacrifice on his tomb: "Θεῖον Πρωτεσιλάου ἐπὶ τῇ τάφῃ τοῦ Πρωτεσιλάου."







First of the Greeks, whose sepulchre shall rise  
 There where the Thracian Chersonese extends, 620  
 And swells projecting, like the milky globes  
 Which deck maternal beauty, to the main.  
 Shout, shout, and raise the song of joy!—there is,  
 There is who pities wrongs, and will relieve,  
 Gyrapsian, Drymnian, Æthiopian Jove! 625  
 Then fill the sparkling bowl, and as ye list  
 Receive your bridegroom, pour the sacred stream  
 In red libation to the mystic Queen;  
 Soon shall ye eat the bitter bread of tears,  
 Banquet on woes, and blood shall flow for wine: 630  
 From Cragus' height the Deity looked down,  
 The Lycian God; he gave the word, and straight,  
 Unbidden guest, sat Discord at the feast:  
 First scoffing words and foul reproach arose,  
 Jeerings, and biting jibes, and taunting scorn, 635

## N O T E S.

625. I have followed the Scholiast, and Canter, in supposing Jupiter to be meant by this passage. He may be called Gyrapsius, *Γυράψιος*, from the spherical shape of the æther; and Æthiops, either because the Gods were accustomed to feast in Æthiopia—*ἰμῖο μετ' Αἰθίοπισσιν ἔσθες*, (see the speech of Neptune in the fifth book of the *Odyssey*), or, as Eustathius observes, *παρὰ τὸ αἶθρ*, from the luminous nature of the atmosphere: though undoubtedly all these qualities will apply equally well to Apollo, who is called Drymas in verse 610.

626. Paris was the guest of Menelaus at Sparta, and was consequently hospitably entertained by Menelaus, the Dioscuri, and their cousins the Apharidæ. At an entertainment given by the latter in honour of Ceres, a quarrel arose, produced by the fol-

lowing transaction. The two daughters of Leucippus, Phœbe and Ilaira, had been betrothed to Idas and Lynceus, the sons of Aphareus, but were forcibly taken away by Castor and Pollux, who, when upbraided by the Apharidæ for having given their brides no dowry, stole the oxen of their unsuccessful rivals, and gave them to their father-in-law Leucippus. This produced a battle: Lynceus killed Castor, but was himself struck to the ground by Pollux; Idas struck at Pollux with the column or cippus erected on the tomb of Aphareus, but for this impiety Jupiter killed him with a thunderbolt. (See Pindar and Theocritus.)

631. Cragus was a mountain in Lycia, from which Jupiter was sometimes called Cragus.



Then brazen war ;—the kinsmen strive to free  
 From dowerless nuptials, and unkindly force,  
 Their kindred doves ; What arrowy storm shall rise,  
 (Say, Cneceus, for your waves shall see,) what clang  
 Of eagle wings shall hurtle in the air ! 640  
 The fiery Bull sheer through the knotted oak  
 Shall gore the Lion ; the Twin-whelp shall seize  
 The writhing Bull, and hurl him to the earth  
 Biting the bloody ground in pangs of death ;  
 Full on the victor shall the marble rush, 645  
 Columns of Hades, trophies of the tomb ;  
 But vain the blow, the martial prowess vain,  
 For steel, and floods of lightning, shall destroy  
 The monarchs of the herd, whose matchless skill  
 Not e'en Telphusian Orchieus contemned 650  
 To wing the shaft, or round the moonèd horn.  
 These to the shades, but those the starry heavens  
 Receive alternate, with such kindly fire

## N O T E S.

638. Phœbe and Ilaira were cousins to the Apharidæ, as well as to Castor and Pollux ; for Tyndarus, Aphareus, and Leucippus, were brothers.

639. Cneceus is a river of Laconia, on whose banks the contest took place.

645. Ἐθεὶν ἀρξάξαντις ἀγαλ-  
 -μ' αἰδῶ, ξιστὸν πέτρων. PINDAR.

650. Apollo was called Orchieus by the Laconians, and Telphusius, from Telphusa a city of Arcadia near Heræa ; called also Thelpusa by Pausanias. Some for Telphusius would read Tilphossius,

grounding their opinion upon a passage of Strabo, who tells us that near the mountain Tilphossus in Bœotia there was a temple of Apollo: "Αὐτοῦ δὲ καὶ τὸ Τιλφυσσαίου Ἀπόλλωνος ἱερόν."

651. Idas contended with Apollo in archery for Marpessa the daughter of Evenus:

Non Idæ et cupido quondam discordia Phœbo  
 Eveni patrius filia littoribus. PROPERT.

653. The story of the alternate death and resuscitation of Castor and Pollux is so well known, that it is unnecessary to dwell upon the subject.



Glow in each pious heart fraternal love !

Thus shall they sleep, and with them sleep the gleam 655  
Of hostile spears, and with them sleep my woe.

But through the dark and drear expanse of heaven  
Shall rush the Cloud, and bear upon it's wings  
Storm, nor the son of Rhæo shall restrain,  
Nor soft persuasion hang upon his lips ; 660  
Oft shall he lure the ravening host to stay  
For nine long years, nor scorn the Voice divine ;  
Oft shall he swear to spread the jovial feast  
To those, who, wandering upon Cynthian heights,  
Shall drink Inopus' stream, whose secret source, 665  
When Nile pours down his heaven-descended wave,  
Swells o'er it's banks with sympathetic flow.  
With such a power Problastus, rosy God,  
Gifted the progeny of Zarex, red

#### N O T E S.

658. The Grecian army, from it's numbers and extent, is compared by Cassandra to a cloud.

659. Anius, the son of Phœbus and Rhæo, was king of the island of Delos, where rise the Cynthian mountains. He had three daughters, to whom Problastus or Bacchus gave the power of making corn, wine, and oil ; for which reason they were named Spermo, Ceno, and Elaïs. By the ministry and assistance of these, he offered to supply the Grecian army with provisions, if they would remain in Delos during the nine years which his skill in divination taught him would elapse before the destruction of Troy.

665. Inopus is a river of Delos, which, by some secret

connexion, or sympathy, overflows at the same time as the Nile :

——— Ἡ δ' ἄρρητοι ἄλης ἀπιπαύσατο λυγρῆς,  
Ἰζέτο δ' Ἰνωποῖο παρὰ ῥόοι, ὅντι βάβιστοι  
Γαῖα τότε ἰξάνησιν ὅτι πλεόντι ρεῖθεω  
Νεῖλος ἀπὸ κρημνοῖο κατέρχεται Αἰθιοπῆος.

CALLIM. Hymn. εἰς Δελοί, v. 205.

669. The daughters of Anius are called the progeny of Zarex, because he became the husband of Rhæo after she had borne Anius to Apollo. In the same manner Hercules is called Amphitryoniades, and Castor and Pollux the Tyndaridæ. They were sent for to Troy by Agamemnon, in order to supply his army during a dearth of provisions. Their story is told by Dictys of Crete, and Ovid ; but the latter asserts them to have been forcibly carried off.



Flows from their hand the nectar of the vine, 670  
 The corny grain, and yellow floods of oil.  
 When to the tomb of the Sithonian maid  
 They hasten, scowling Famine shall retire  
 Far from the host, and gnash her teeth in vain.  
 Such webs the fateful Sisterhood have wove, 675  
 Such threads from brazen distaffs have they spun.

Fourthly, and fifth, shall seek the Cyprian shrine,  
 Where dwells the Queen of Golgi, names obscure,  
 Praxander, Cepheus, from Therapne one  
 Shall lead his Spartan tribes, from Dyme one, 680  
 From Bura, and Achæan Olenus.

I see the towers of Argyprippa rise  
 On Daunia's plains; so wills th' unhappy chief

## N O T E S.

672. Rhætea, who gave her name to the Rhætean promontory, was daughter of Sithon the son of Mars.

678. Golgi is a city of Cyprus, where Venus was worshipped with peculiar honours, and of which she is styled the Queen by several authors:

At O cæruleo creata ponto  
 Quæque Ancona, Cnidumque arundinosam  
 Colis, quæque Amathunta, quæque Golgos.

CATULL. in Annal. Volus.

679. Praxander and Cepheus came together into the island of Cyprus. Praxander led his party from Therapne, which was a city of Laconia, not far from Sparta, but situated on the opposite side of the river Eurotas, and containing a temple of Castor and Pollux:

Et vos Tyndaridæ, quos non horrenda Lycurgi  
 Taygeta, umbrosæque magis coluere Therapnæ.

STATIUS, Sylv. lib. IV.

680. The followers of Cepheus came from Dyme, Bura, and Olenus, all cities of Achaia, and included in the twelve which were the foundation of the famous Achæan league. Polyb. lib. II. cap. 41. Olenus was afterwards swallowed up by the sea; as also Bura, or Buris, according to Ovid:

Si quæras Helicen, et Burin, Achaiadas urbes,

Invenies sub aquis.—Met. lib. XV. 293.

682. When Diomede was compelled to fly from Ætolia, he took refuge with Daunus, and built in Italy the city of Argypripe or Argyprippa, called also Argos Hippium, and, according to Pliny, Argippa.

Vidimus, O cives, Diomedem, Argivæque castra.

Ille urbem Argypripam, patriæ cognomine gentis,  
 Victor Gargani condebat Iapygis agris.

VIRGIL. Æn. XI. 242.







Ætolian, who shall see his friends beloved  
 Expand their snowy wings, shall see the down 685  
 In feathery pride come mantling o'er their breast,  
 Shall see them rush into the waves, and sail  
 Swan-like, pursuing with capacious beak  
 The scaly shoals, while on their prince's isle  
 Tier above tier shall rise their frequent nests, 690  
 Scooped like a sylvan theatre; there long,  
 In rural peace, like Zethus shall they dwell,  
 And hunt their prey, when Night descends on earth  
 Darkling; with screaming voice and wild affright  
 Far from each barbarous rout they wing their way; 695  
 Smit with the love of Grecian stoles, and oft  
 From Grecian hands shall snatch their wonted food,  
 Sleep in their bosoms, every motion watch  
 With upward eyes, and chirp the loving song.  
 Oh Hand divine! O Source of all his woes! 700  
 How shall he weep the wound whence ichor flowed

## N O T E S.

684. After the death of Diomede, his companions were changed into marine birds, resembling swans:

Si volucrum quæ sit dubiarum forma requiris;  
 Ut non cygnorum, sic albis proxima cygnis.

OVID. Met. XIV. 509.

This transformation Diomede is figuratively said to have seen.

689. The Insula Diomedéa, or island of Diomede, was in the Adriatic, where these birds built their nests round the temple of their former chief, maltreating all persons who approached, except those in Grecian habits. (See Aristotle *Περὶ θανμασίων ἀκουσμάτων*.)

Virgil mentions in his fifth book the amphitheatrical appearance of the hills, where their nests were erected tier above tier:

——— Mediaque in valle theatri  
 Circus erat. ——— Ver. 288.

692. The companions of Diomede are said to imitate Zethus, because he assisted his brother Amphion in building Thebes.

700. Diomede, as is well known from the Iliad, wounded Venus in the hand with the assistance of Minerva. Venus, in revenge for this injury, seduced Ægialéa, the wife of Diomede, to commit adultery with Cometes the son of Sthenelus.



In ruddy drops from Trœzen's Queen; what time  
 To baleful love-rites shall the Wanton lure,  
 The spear her dowry, and her bed the grave.  
 He flies on wings of winds; Hoplosmia's fane 705  
 Receives him trembling; thence Italian shores  
 Shall view him striding on the column's height,  
 Marble on marble heaped, which erst the King  
 Of Waters, Amœbéan architect,  
 Piled to the clouds, but in the piny womb 710  
 Of some great ammiral the massy bulk  
 Flew lightly o'er the waves. Can brothers wrong  
 Their kindred blood?—Alænus shall deceive;  
 For which the chief shall curse the barren soil,  
 That never dew's dropped from the dripping wings 715  
 Of Twilight, nor the morning showers on earth  
 Descending soft from æther, nor the wreathes  
 Of curling mist, shall fill the corny reed  
 With fatness, and enrich the furrowed soil;

## N O T E S.

702. Venus is called Trœzenian from Trœzen a city of Argolis, where Phædra dedicated a temple to the goddess. Strabo relates that the city was sacred to Neptune, and thence called Posidonia.

705. Juno was worshipped by the Eléans under the name of Hoplosmia; in her temple Diomede took refuge, when he discovered, that, notwithstanding the apparent joy of Ægialéa upon his return, she was engaged in a design against his life. He afterwards fled to Daunia, and associated himself with Daunus; with whom when a dispute arose concerning the division of some booty, the matter was referred to Alænus the brother of Diomede, but, enamoured of Euippe the daughter of the

king, he decided unjustly in favour of Daunus; in consequence, Diomede cursed the soil, and prayed that it might never reward the labour of the husbandman, except when cultivated by one of his Ætolian countrymen.

707. After the death of Diomede a statue was erected to him upon a pedestal formed of the stones which had been brought in his ships as ballast, but which had formerly been part of the walls of Troy erected by Neptune, who is styled "Amœbean," from ἀμοιβή, *amoibe*, "an exchange," because he exchanged with Apollo his oracle in Delphi for one the latter possessed in Calabria.



Save when th' Ætolian arm shall tame the ground  
 Sturdy, and drive the stubborn team afield.  
 And still through rolling years he shall possess  
 The stedfast base, nor power of mortal arm  
 Shall move the marbles; for the shores along  
 Soft gliding without step shall they return,  
 Hold the chief honours, and the shrine command.  
 Him all the children of Ionian plains  
 Godlike adore; for in Phæacia's isle,  
 Pierced by his spear, the dragon writhed in death.

720

725

Some to the sea-encircled rocks shall sail,  
 Gymnesian Isles, and wrap their sturdy limbs  
 In shaggy spoils of blood-polluted fur,  
 Unrobed, unsandaled; round them shall they twist  
 Three slings of double cord, and missile power;

730

## N O T E S.

725. Daunus cast the statue of Diomede into the sea, but it swam upon the waters, and returned again to its pedestal.

727. By the "Ionian plains" is meant the Ionian Sea, which lies immediately south of the Adriatic, and is so called from Io the daughter of Inachus. The inhabitants who dwelt upon its shores worshipped Diomede, because, according to the Scholiast, he destroyed in Phæacia the dragon which guarded the golden fleece, and which had come thither in quest of it.

730. Cassandra proceeds to enumerate the wanderings of the Greeks, and foretells that the Bæotians will be driven to the Balears, or Balearides, called also the Gymnesian Islands, (now Majorca or

Mallorca, and Minorca). Diodorus Siculus says that they are called Gymnesiæ from the inhabitants going naked during the summer: "Γυμνήσαι διὰ τὸ τοὺς ἰσχυοῦντας γυμνοὺς τῆς ἐσθῆτος βιοῦν." The name Balears is by some said to be of Phœnician origin, and Bochart derives it from two Hebrew roots; but the Greeks, according to their custom, derive it from the Greek βάλλειν, "to throw," and say that it was given to these islands from the skill of the inhabitants in slinging. "Προσαγορεύονται Βαλιαρεῖς ἀπὸ τοῦ βάλλειν ταῖς σφινδόταις λίθους μεγάλους." Diodor. Sic. lib. V. cap. 17. One of these slings was carried in the hand, one twisted round them like a girdle, and one hung from the neck: they were composed of a piece of leather suspended by two strings.



For ne'er the mother for her child shall spread 735  
 The nurturing viands, till the certain aim,  
 Impetuous whirling from the skilful arm,  
 Shall strike the cates as high they hang in air.  
 Thus by Tartessus, by the fertile shores  
 Of far Iberia, westward shall they dwell 740  
 Temmician race; how oft upon their soul  
 Shall Arne rise in visionary woes,  
 Arne, where erst their childhood strayed! how oft  
 Shall memory raise to view the flowing streams  
 Of famed Hypsarnus, and Thermodon's wave, 745  
 And Scolus, and Tengyra, scenes beloved  
 Of Leontarne, and Onchestus' towers!

Nor these alone shall stem the stormy main:  
 By Afric Syrtes, and by Lybian plains,

## N O T E S.

735. Vegetius relates the manner in which children were taught by their mothers to strike down their food from the top of a pole. "Ita peritè exercuisse dicuntur, ut matres parvulos filios nullum cibum contingere sinerent, nisi quem ex fundâ destinato lapide percussissent."

739. Tartessus is a city to the west of the Columns of Hercules, situated in an island at the mouth of the river Bætis, where it divides into two streams, and falls into the Sinus Gaditanus.

741. The Temmices were a nation which formerly inhabited part of Bœotia.

742. Arne is mentioned by Homer:

Οἳ τε πολυστάφυλον Ἀργὴν ἔχουσιν. HOM. IL

It is said to be the same with that city which was afterwards called Chæronéa.

745. Hypsarnus and Thermodon are rivers of Bœotia: the latter is mentioned by Pausanias, and must not be confounded with the celebrated river of that name whose banks were inhabited by the Amazons.

746. Scolus, Tengyra, Leontarne, and Onchestus, are towns of Bœotia. Onchestus is mentioned as a town by Pausanias: it was probably built near the site of the sacred grove of Onchestus, mentioned by Homer:

Ὀρχηστὸν θ' ἱερὸν Ποσειδῆος, ἄγλαον ἄλσος.

Catalog. ver. 13.

748. The following lines relate the sufferings of Ulysses, and are, with a few variations, an epitome of the Odyssey.







Through narrow straits, where rolls the Tuscan wave, 750  
 By Scylla's mingled form, whom erst subdued  
 The Herdsman, mantled in the lion's hide,  
 By those fell rocks where sing the Siren maids,  
 Uttering such dulcet and harmonious sounds  
 That raptured mortals cannot hear, and live, 755  
 All, all shall Hades seize within his net,  
 Worn by a weight of woe; one, only one,  
 Shall tell the tale, who bears upon his shield  
 The dolphin form, whose sacrilegious hands  
 Shall snatch the statue of the Martial maid : 760  
 Then shall he view the caverned rock, the den  
 Of the fell Lion of the mount, whose eye  
 Gleams in his forehead like the full-orbed moon,  
 Whose hands, yet red with blood, shall seize the cup,  
 And pour the draught of darkness on his soul. 765  
 On sails the chief; what deaths shall deal around

## NOTES.

750. The straits between Italy and Sicily, which connect the southern parts of the Tuscan and Adriatic seas.

752. Hercules, who slew Scylla. (See Note on verse 46.)

753. The *Insulæ Sirenum*, called also *Sirenusæ*, are three small rocky islands on the western coast of Italy, not far from Surrentum. “*Νησίδια τρία προκείμενα, ἕξμα, πετρώδη, ἃ καλοῦσι Σειρηνοῦσας.*” Strabo, lib. I. Homer, however, makes Ulysses speak only of one island.

759. Ulysses bore the figure of a dolphin imprest upon his shield, in memory, according to Plutarch, of his son Telemachus having been saved

from drowning by that fish. The use of emblems, and armorial bearings of this nature, is of very high antiquity. Telamon, according to Euripides, bore an eagle; and Æschylus, in his *Ἑπτα ἐπὶ Θήβαις*, emblazons very accurately the various devices of the chieftains.

760. Ulysses entered Troy in disguise, and carried off the palladium or statue of Minerva, whose presence was supposed to render the city impregnable.

762. Polyphemus, the Cyclops, who had but one eye in the centre of his forehead, which was put out by Ulysses, who had previously intoxicated him with wine.



The relics of the Wrestler's archery!  
 Before his eyes they slay like scaly shoals  
 His loved companions, as the mariner  
 Thrids on the reed the vainly-struggling prey. 770

ONE WOE IS PAST!—ANOTHER WOE SUCCEEDS!  
 What dark Charybdis shall not glut her maw  
 With frequent corpses? and what virgin form  
 Girdled with black and howling dogs obscene?  
 What Siren songs shall he not hear? What notes 775  
 From those, who erst with Acheloüs dwelled  
 Between Ætolian regions, and the shores  
 Of Acarnania? now, on sea-beat rocks  
 Whitening with bones of famished mariners,  
 Sit tuning like the bird of night, and strew 780  
 Their lures of linked sweetness to the winds.

What Serpent in the planetary hour  
 Shall spell with words of might the venomèd bowl,  
 Infusing deadly drugs? whence brutal forms  
 Stabled in styes shall champ the marc of grapes, 785

## N O T E S.

767. The Lestrygonians are a people of Sicily formerly vanquished by Hercules, for which reason they are styled "the relics of his archery." In the same manner Virgil calls the Trojans who escaped with Æneas, "Reliquias Danaûm, The relics of the Greeks."

768. This simile of the fish is borrowed from Homer, who has made use of it on the same occasion:

Ἰχθύς δ' ὡς πείροντι ἀτιμία δαῖτα φέροντο.

Hom. Odys.

776. The Sirens were daughters of the Muse Terpsichore and the river Acheloüs, on whose right bank is Acarnania, and on whose left Ætolia.

782. Circe, who transformed by her magic potions the companions of Ulysses into swine.



And browse, and batten on the spilt<sup>h</sup> of wine.

But him shall save the black and bitter root

Of sweetly-flowering moly; him the God,

Nonacrian Ctarus, triple-formed, severe

In youthful grace, and comeliness divine. 790

Thence to the confines of the dead he wends

His anxious way, and views the ghostly seer

Loved as a maid, and loving as a man;

There round the foss, where flows the boiling blood

In red libation to the powers of hell, 795

Stern shall he brandish the terrific sword,

And hear the short thick sob, the howling ghost,

The shrill sound rattling from the chattering skulls

Of skeletons obscene; thence steer his bark,

His only bark, to where the giant brood, 800

#### N O T E S.

789. Mercury, or Ctarus, was called "Nonacrian" from Nonacris a city situated in Tripolis, a district of Arcadia. He gave to Ulysses the herb moly as a safeguard against the incantations of Circe. The roots of this plant were said to be black, and the flower white, to signify allegorically that the commencement of instruction is disagreeable:

—— Πόρι φάρμακος Ἀργεῖφόντης  
Ἐκ γαῖης ἰεῦσας, καὶ μοι φύσει αὐτοῦ ἰδιεῖς  
Ῥίζη μὲν μέλαις ἴσκει, γάλακτι δὲ εἰκελὸς ἄνθος,  
Μῶλυ δὲ μιν καλέουσι βιοί. Hom. Odys. K'. 302.

Mercury is said to be "tripled-formed" as well as Proserpine, and probably for the same reason, from his officiating in heaven, earth, and the shades below.

793. Tiresias was metamorphosed into a woman by killing a female serpent on Mount Cithæron; and

afterwards, by killing the male, re-assumed his former sex.

794. The ancients sacrificed to the Infernal Gods by digging a foss, into which they poured the blood of their victims, after having made libations of honey, wine, and water. The ghosts were supposed, on tasting the blood, to recall the past circumstances of their lives, which had been blotted from their memory by the waters of Lethe: but Tiresias retained even in death, by the especial favour of Proserpine, his recollection of the past, and power of anticipating the future:

Τῷ καὶ ταθνηῶτι Νόοι πόρι Περσιφόνεια  
Οἷον πιπύσθαι.—— Hom. Odys.

And Callimachus:

Καὶ μόνος, εὖτε θάη, πιπνύμιος ἐν νεκύσσι  
Φοιταῖ, μιγᾶλον τίμιος Ἀγισίδα.  
Εἰς λειτρά τῆς Παλλάδος. Ver. 129.





Pressed by th' enormous weight of Sicily,  
 Lie gasping; whence Typhœus pours on high  
 The fiery volumes of tempestuous flame,  
 Where erst the sire of men and Gods in wrath  
 Planted the race of apes; fit successors  
 To those who vainly thought with giant strength  
 "Up to high heaven to force resistless way."

805

Then by the tomb of Baius shall he steer  
 His hapless pilot; by Cimmerian shades,  
 And hoarse-resounding Acherusian waves;  
 By Ossa's heights; by where the Lion trod,

810

## N O T E S.

805. After the giants were overthrown in their war against the Gods, and Typhon was buried under Mount Ætna, Jupiter peopled with monkeys the islands on the west of Italy, in contempt of their former inhabitants. They were thence called Pithecusæ, from *πίθηκος*, "an ape." Another story is told of the metamorphosis of Candulus and Atlas into monkeys by Jupiter, whom these brothers vainly endeavoured to deceive:

Inarimen, Prochytenque legit, sterilique locatas  
 Colle Pithecusas, habitantum nomine dictas.  
 Quippe Deum genitor fraudem et perjuriam quondam  
 Cercopum exosus, gentisque admissa dolosæ,  
 In deformem viros animal mutavit; ut idem  
 Dissimiles homini possent, similesque videri.

Ovid. Metam. XIV. 89.

In which lines it is to be remarked, that the poet has made a distinction between Inarime and the Pithecusæ; but Pliny asserts both these names to belong to one island, called also Ænaria: "Ænaria a statione navium Æneæ, Homero Inarime dicta, Græcis Pithecusa." Lib. III. cap. 6. Strabo and Ptolemy, who mention the Pithecusæ in several passages, take no notice of Inarime or Ænaria; and Antoninus, who gives the position

of Ænaria, never has the word Pithecusæ; which phenomena would seem to point out their identity.

808. Baius was pilot to Ulysses, and gave his name to the celebrated Baiæ, according to Strabo, with whom agrees Silius Italicus:

Primores adsunt Capuæ, docet ille tepentes  
 Unde ferant nomen Baiæ, comitemque dedisse  
 Dulichiæ puppis stagno sua nomina monstrat.

Lib. XII. ver. 114.

809. According to Homer, the nation and city of the Cimmerians were at the extremity of the ocean. Pliny places their city in Campania: "Lacus Lucrinus, et Avernus, juxta quem Cimmerium oppidum." Strabo treats the whole as a fable.

810. Acheron was a river of Italy, in the country of the Brutii. It may be collected from Pliny, that near it was a city called Acherontia; and coins have been found inscribed with the word AXEPONTAN. By the "Acherusia palus" Lycophron probably means that between Cumæ and Misenus, confounded by some with Avernus, and the Lucrine lakes. Ossa is a mountain in Italy.





Seeking the herd ; by where Prosérpine's grove  
 With gloomy foliage sheds infernal night ;  
 By the red waves of fiery Phlegethon,  
 Where rises high to this æthereal air

815

The rocky chain, whence every lapse of streams,  
 Each secret source of waters gushing down  
 Rolls o'er Ausonia's cultivated plain :

Thence from Lethæon's hills I mark him fare  
 By black Avernus ; by Cocytus' wave,

820

Where sobs, and shrieks, and other voice than song  
 Pierce the dull ear of Night ; by Stygian founts,  
 Where falsehood never comes, so Jove ordained,  
 When 'gainst th' enormous brood, the Titan race,  
 The vollied thunders of his arm prevailed.

825

I mark him pour the stream from urns of gold  
 To gloomy Dis, and to the Queen of Hell  
 Hang high his helm, and consecrate his plumes.

## N O T E S.

812. Hercules bridged the river Orontes by casting rocks into it, on his return from an expedition in which he brought off the herds of Geryon. The bank between the Lucrine lake and the sea was called *Via Herculeana* ; it is mentioned by Cicero and Silius Italicus.

*Et sonat Herculeo structa labore via.* PROP. lib. III.

816. “ *Πολυδύγμων λόφος*.” The Apennines, from whence spring most of the rivers of Italy. The Scholiast absurdly supposes *πολυδύγμων* to be the name of the mountain.

819. Lethæon is a mountain of Italy. Avernus or Aornos is a lake near the Lucrine, and surrounded with woods, according to Virgil:

*Divinosque lacus, et Avena sonantia sylvis.*

*Æn.* III. 442.

823. When the Gods conspired with the Titans to dethrone Jupiter, he received assistance from the river Styx, whence he decreed that an oath by her waters should be for ever inviolable. According to Hesiod, if a Deity swore by Styx, and afterwards was guilty of perjury, he was deprived of his divinity for one hundred years.

828. Ulysses, on his return from the shades, raised a column to the Infernal Deities, and on it suspended his helmet. Meursius brings several unnecessary authorities to prove that the ancients were accustomed to offer up in their temples votive shields, and other pieces of armour.



Daughters of Tethys' son, whose carols sweet  
 Your tuneful mother gave to charm the soul 830  
 Netting the breeze with winding melodies,  
 When by your rocks the bark careering flies,  
 Unheard your song, down from the beetling steep  
 Impetuous shall you leap, and dip your wings  
 Deep in the Tuscan billows: so the Fates 835  
 Have spun the deadly tissue of your line.

One shall Phalerus' beachy verge receive,  
 And dewy Glanis, there the fane shall rise,  
 And still Parthenope the Voice shall hymn  
 When circling years return, the sacred bull 840  
 Fall for Parthenope, and stream the wine:  
 Aye, and for thee, sweet maid, in rapid race  
 Shall gleam the torch, when to the chief who rules  
 Mopsopian navies speaks the Voice divine:  
 And all who dwell by Naples shall revere, 845

## N O T E S.

829. It has been already mentioned that the Sirens were daughters of the Muse Terpsichore and Achelöus the son of Tethys. They threw themselves into the sea from grief that Ulysses escaped their incantations.

837. Naples, which according to some authors was built by Phalerus, tyrant of Sicily, was originally called Parthenope, and received it's name from the Siren "ipsa Parthenope a tumulo Sirenis appellata." Plin. lib. III. cap. 5.

—Μίλαθρον

Παρθενόπης, ἣν πρῶτος οἶκός ὑπιδέχεται πόλις. DIONYS.

838. The Glanis is a river of Campania, and is the same with that called Clanus by Virgil. Dionysius of Halicarnassus mentions it as near the Volturnus: "Παρὰ τὰ στρατόπια ῥίοντι αὐτῶν ποταμοί, Οὐλτοῦρος ὄνομα θατέρῳ, τῷ δὲ ἰτίῳ Γλάνης." Lib. VII. p. 419.

843. Diotimus sailed from Athens to Naples, in obedience to an oracle which commanded him to sacrifice at the tomb of Parthenope: he there instituted games in imitation of those at Athens, wherein the competitors in the foot-race carried torches, in honour of Vulcan or Prometheus.

844. Attica was formerly called Mopsopia.



Where towers Misenus, shall thy name adore.

Leucosia, thrown upon Enipeus' rock,  
Shall name her monumental isle, where Is  
And neighbouring Laris to the vasty deep 850  
Press on their tide, and roll their watery war.

Ligéa, floating to Tereina's towers,  
Shall cleave the waves; around her Ocean wreathes  
His crispèd smiles, and with funereal rites  
Shall dank and dripping mariners invoke 855  
Her parted shade, and raise the rustic tomb.  
And he, the God who rears his hornèd brow,  
Shall lave the marbles with the purest lymph  
Where rolls Ocinarus, Ausonian stream.

I see the patient chief where he confines 860  
The struggling winds, and sinks to short repose;  
But soon the storm shall rise, the mountain waves

#### N O T E S.

847. Misenus was trumpeter to Æneas, and gave his name to a promontory not far from Cumæ:

Monte sub ærio, qui nunc Misenus ab illo

Dicitur.—

VIRGIL. ÆN. VI. 234.

849. Is, and Laris, are both rivers of Italy.

852. Tereina, or, as it is spelled by Strabo, Terina, is a city in the country of the Bruttii: it was built by the Crotoniatæ, and, according to Strabo, destroyed by Hannibal. It gave it's name to the bay near which it was situated, now called

Golfo di S. Eufemia. Near it flows the river Ocinarus.

857. The ancients were accustomed to represent their river-gods with horns. Acheloüs is so described by Ovid in his *Metamorphoses*; and Horace gives to the Aufidus the epithet of "Tauriformis."

860. Cassandra proceeds with the wanderings of Ulysses, and foretells that his associates will open the bags in which the winds have been enclosed by Æolus. The story is well known.



shall drive the bark swift reeling o'er the main,  
 Lashed by a scourge of lightning; he shall grasp  
 The olive branches glancing from the rock, 865  
 And tremble at the seas which foam below.

I see him wasting in th' Ogygian isle  
 The fleeting hours, and clasp the beauteous nymph  
 Old Atlas' daughter; soon to roam the main  
 With oar and sail, when he shall build his bark 870  
 With restless hands, and drive the iron cramps,  
 And close-compacted keel; then launching forth,  
 Alone he cuts th' immeasurable way.  
 But now the God, who girdles round the world,  
 Shall heave his oceans on the raft, and burst 875  
 The bars, and scatter o'er the swelling tide  
 Sail-yards and sails, and dash into the brine  
 The chief, entwined with cordage, like the brood  
 Of callow wing which fill the halcyon's nest.  
 Long shall he roam, and dwell with him who loved 880  
 Anthedon, seat of Thracian kings, on waves

## N O T E S.

65. Ulysses after his shipwreck clung to the wild olive which overhung Charybdis, on which occasion Homer compares him to a bat:

Τῷ περὶ σφύρας ἰχθύωντι ὡς νυκτερίῳ. HOM. Odys.

67. The island of Calypso the daughter of Atlas.

81. Anthedon is a city of Bœotia, on the shores of the Euripus, and on the frontier of the Locri Opuntii: it is the last port on the coast of Bœotia, and is so mentioned by Homer in the Catalogue:

— Ἀνθηδὼνα δ' ἰσχυρώσαν. Catal. ver. 15.

It is said to have been formerly occupied by a colony of Thracians, and was the birth-place of Glaucus a fisherman, who perceiving that the fish he had caught, on tasting a certain herb, revived, and leaped into the sea, tried the experiment upon himself, and became a marine deity:

Et juvenem possum superare Palæmona nando,  
 Miraque quem subito reddidit herba Deum.

EP. HEROID. XVIII. ver. 159.







Now ~~here~~, now there upborne; as when the winds  
Toss high the lightsome cork, or mountain pine,  
The rattling branches wave, the leafy growth  
Cowers in the blast: entwined around his breast, 885  
And arms of oary strength, the fillet saves,  
Gift of the sea-nymph; but the bloody rocks  
Shall jag his hands, and tear his manly flesh  
With pointed crags, and dye the green to red.

The scythe by Saturn hated shall receive 890  
Unrobed, unhoused, an orator of woes,  
Whose specious glozings twine about the soul  
The maze of fabling eloquence; not yet,  
O God, not yet let winds disperse in air  
The blinded giant's curse; not yet the king, 895  
Th' equestrian lord, Melanthus, in repose  
Steep his immortal eyelids: he shall come,

#### N O T E S.

887. Leucothea appeared to Ulysses after Neptune had destroyed the raft on which he was endeavouring to reach Phæacia, and gave him a fillet which had the virtue to preserve him from drowning.

887. Homer compares Ulysses to a polypus, torn from the rocks, and mangled by the violence of the waves.

890. Corcyra, now Corfu, called also Scheria, and Phæacia by Homer, was originally named Drepane, from *Δρέπανον*, *Drepanon*, "a scythe," or "reaping-hook," because in that island was buried the scythe with which Jupiter mutilated his father Saturn. The words *Κρόνον στυγνομήντι*, "hated by Saturn," restrict it to this story, and

not, as Canter thinks it may be interpreted, the same cruelty exercised by Saturn upon father Uranus; though Apollonius says that latter circumstance gave rise to the name Drepane. The island was probably so called from the curvature of its form.

895. Polyphemus, who was blinded by Ulysses, prayed to his father Neptune that his enemy might never reach Ithaca, or at least not till he had experienced many wanderings, and seen the death of all his companions.

896. Neptune was called Melanthus by the Athenians. In the contest which he maintained with Minos he caused a horse to spring out of the ground, for which reason he was surnamed "equestrian."



Yes, he shall come, and view the watery cave  
 Joyous, and shades of Neritus beloved,  
 Hills forest-crowned, but see his noble house,  
 900  
 And rich magnificence of pillared halls,  
 By lusty lovers from it's base o'erthrown;  
 And she, the modest harlotry, shall waste  
 His wealth in riots, and Misrule shall lord.  
 What woes the king shall bear! what fiercer toils  
 905  
 Than those, when Scæa's gate beheld him wade  
 Through lakes of Trojan blood! How shall he bear  
 (E'en while Revenge sits brooding on his heart)  
 Threatnings of slaves! How shall he brook the blows  
 Of caitiff hands, and scorn the traitor stone!  
 910  
 For well he knows the scourge; the bloody wale,  
 Sealed on his flesh, still swells where Thoas plied  
 Frequent the lash, when not with coward groan

## N O T E S.

399. Neritus, by some considered as an island, is said by Homer to be a mountain in Ithaca:

Ναιετάω δ' Ἰθάκης εὐδείλοιο, ἣ δ' ὄρος αὐτῇ  
 Νήριτος εἰσοσίφυλλον. — Odyss. I. 21.

903. By the "modest harlotry" is meant Penelope, of whom some authors relate a good deal of antiquated scandal. She is accused of having borne a son to Mercury, called Pan: others say that this name, signifying in Greek "All," was given to him because he was the son of *all* the suitors. Ovid appears to insinuate that her motive in proposing the trial of the bow was different from that ascribed to her by Homer:

Penelope vires juvenum tentabat in arcu;  
 Qui latus argueret corneus arcus erat.

Canter ridicules the Scholiast for supposing the word "πᾶς" in the words

——— ὅψεται δὲ πᾶς  
 Μίλαρος ἄρδην ἐκ βάθρων ἀνάστατον,

to be a proper name; but unjustly, for what he has said will by no means bear that interpretation. The author of a poem attributed to Theocritus, or Simmias the Rhodian, calls Ulysses "the husband of the mother of Pan:"

——— Πᾶς τε  
 Μαιτρὸς Εὐνέτας, φῶρ, δῖμος.

906. The contest for the dead body of Patroclus was carried on before the Scæan gate.

911. Ulysses permitted himself to be scourged by Thoas, that he might appear a deserter from the Grecian army, when he entered Troy in order to carry off the Palladium.

Αὐτὸν μὲν πλεῖστον ἀναιδέως δαμάσσει. Hom.



Stubborn he stood in voluntary pains,  
 Conceiving wiles wherewith to snare his foes, 915  
 And fraught with fables, and warm-flowing tears  
 Wind him into the easy-hearted king :  
 Our greatest curse! whom Bombyléan realms  
 Of old engendered, and Temmician hills;  
 Who saved alone, shall view his comrades sink 920  
 Transfixed by lightnings in the wave ; shall seem  
 A fowl marine swift scudding on the seas  
 With rippling wing ; or lie upon the shore,  
 Bedded in oozy foison, like a shell  
 Long worn by waters, and by tempests tost : 925  
 Shall view the Bacchanal of Sparta waste  
 His treasured stores, to feast the Pronian rout,  
 And die long lingering through decrepid age,  
 Far from the shores, where Neritus shall shield  
 The hoary raven, and enclose his war : 930  
 Deep in his side shall sink the bony shaft,  
 The fishy point Sardonic, and his son

## N O T E S.

917. Priam, whom Ulysses deceived by his stratagem.

918. Autolycus, the father of Anticlea the mother of Ulysses, inhabited Bœotia, which contained the mountain Bombyléa, and part of which was formerly inhabited by the Temmices.

926. Tyndarus and Icarus were brothers. Penelope was daughter of the latter, by Peribœa, and consequently of Spartan extraction.

927. Thucydides informs us that the Cephallenians had four cities, " ἡ Κεφαλληνία τετράπολις οὖσα," Παλλεῖς, Κράσιοι, Σαμαῖοι, Πρόναιοι. The Pronæi are probably the same as the Pronians of Lycophron, by whom

he means the suitors, many of whom came to Ithaca from Cephallenia. Polybius names the town itself Proni.

932. Tiresias prophesied that the death of Ulysses should proceed from the sea : accordingly, when Telegonus, his son by Circe, came to Ithaca to seek his father, an accidental rencounter took place, and Telegonus, not knowing him, killed him with a javelin headed by the bone of a fish :

——— Θάνατος δὲ τοι ἐξ ἄλός αὐτῷ

Ἀβληχρὸς μάλα τοῖος ἰλιύσσεται, ὅς κ' εἰ πύφρη

Γῆρα ὑπὸ λιπαρῷ ἀρημίσει, κ. τ. λ. Hom. Odys.





Shall deal the blow, his son who boasts his blood  
 Kin to Pelides' bride: him Eurytus  
 Shall crown with garlands of prophetic fame, 935  
 And all who dwell by Trampya, where the prince,  
 Tymphæan chief, who leads Epirot bands,  
 Shall slay the royal Hercules, whose veins  
 With blood of Æacus and Perseus flow,  
 And Temenus, sprung from Alcides' loins. 940

The wily chief shall lie by Perge's hills  
 Entombed in wide Gortynia, and shall weep  
 His child and bleeding spouse; for to the shades

## N O T E S.

934. Circe, the mother of Telegonus, was sister to Æetes the father of Medea, who became the wife of Achilles in the Elysian Fields.—Aristotle says that the Eurytanes were a people of Ætolia: they were so called from Eurytus. Stephanus is certainly wrong in placing them in Italy.

936. Trampya is a city of Epirus, where Ulysses had an oracle. Tzetzes accuses Lycophron of inconsistency, and charges him with saying that Ulysses was buried in Epirus, in contradiction to a subsequent passage, in which he asserts him to have received sepulture in Tuscany; but surely the verses,

Μάρτυν δὲ νεκρὸν Εὐρυτᾶν στέψει λινὰς  
 Ὃ τ' αἰπὺν ραῖον Τραμπύας ἰδὲθλιον,

may imply no more than that he was revered as a prophet.

937. Polysperchon, chief of the Epirots, slew Hercules, the son of Alexander the Great and Barsine. Hercules derived his descent, on his father's side, from Perseus and the son of Alcmena, and by his grandmother Olympias from Æacus.—The Tymphæi were a people of Epirus, according to

Strabo: Ἡπειρώται δ' εἰσὶ καὶ Ἀμφίλοχοι - - - καὶ Τυμφαῖον lib. VII. p. 225. Pliny places them under the Ætolians, and, being on the frontier, they probably passed under the dominion of different states. They took their name from the mountain Tympha, or, as it is sometimes written, Stympa.

940. Temenus was great-great-grandson of Hercules the reputed son of Amphitryon, and was one of the ancestors of Alexander the Great.

941. Perge is a mountain of Tuscany. Canter tells us that Gortynia was a district of Tuscany. Gortynia, or Gordynia, is mentioned by several authors as a city of Macedonia. There is extant an epitaph on Ulysses buried in Tuscany.

943. By the son and wife of Ulysses are meant Telemachus and Circe. Telemachus having married Cassiphone, the daughter of Circe, put his mother-in-law to death, but was himself assassinated by Cassiphone, in revenge for her mother's murder.





His son with blood yet reeking on his hands  
 Shall rush: the murderous sister shall destroy, 945  
 Kin to Apsyrtus, and to Glaucon kin.  
 These woes shall he behold, this storm of grief,  
 And tread once more th' irremeable path  
 Of Hades, never doomed to see the skies  
 Serene, and dream the tranquil life away. 950  
 Ah, wretch! how better had it been to plough  
 The stubborn soil, and, feigning frantic lore,  
 Lash the dull beast, than thus to roam on earth  
 Outcast, and drag the lengthening chain of woe!

But listening to the airy voice of Fame, 955  
 Th' unhappy Bridegroom, fired by hopeless lore,  
 With many a toilsome march, o'er many a wave,  
 Shall seek the Sprite, the shadow of a dream.  
 What oceans shall he search? what lands explore?  
 First shall he see the rocks whose weight oppress 960  
 Stern Typhon's blasted limbs, and Her who rears  
 Her marble form upon the Cyprian shore:

## N O T E S.

946. Cassiphone is said to be kin to Apsyrtus and Glaucon, because Æetes, the brother of Circe, was father to Apsyrtus, and Pasiphaë his sister was mother to Glaucon.

951. Ulysses, that he might not be forced to go to the Trojan war, and leave his wife Penelope, feigned madness, and yoked an ox and an ass to a plough; but Palamedes placed the infant Telemachus in the furrow, upon which Ulysses turned aside to avoid hurting his child, and discovered his stratagem.

956. The bridegroom is Menelaus, and the sprite is the image of his wife Helen, which vanished after the destruction of Troy.

961. Sicily and the adjacent islands, being volcanic, were fabled to have been heaped upon Typhon.

962. When Venus was concealing herself in the island of Cyprus, her retreat was pointed out by a woman, who was changed into stone, in order to punish her loquacity: others relate that cruelty to her lovers was the cause of this metamorphosis.



Then fear the dangerous crags, the jutting cliffs,  
 By which the dusky nations of the Nile  
 Steer shuddering, and th' embattled towers, which rise 965  
 Where Myrrha wept, though clothed in woody shade,  
 Her odorous tears, and felt a mother's pang.  
 Nor shall he not behold the tomb, where sleeps  
 The lovely youth, 'gainst whom the Muses erst  
 Sent forth the tusky monarch of the grove; 970  
 Whence floods of sorrow flowed down the bright eyes  
 Of Schœnis, amorous deity, what time,  
 Beside some fountain's rushy brink, she wept.  
 Then shall he mark the towers where Cepheus ruled,  
 And fountains springing from the printed steps 975  
 Of Laphrian Hermes, and the double rock  
 'Gainst which the monster of the ocean rushed  
 Eager, but found far other prize, and seized  
 Deep in the spacious cavern of his jaws  
 The vulture son of gold, who rode the breeze 980

## N O T E S.

965. Biblus, a city of Phœnicia, where Myrrha was changed into a tree. The bark afterwards opened, and produced Adonis, the offspring of her incestuous intercourse with her father Cinyras. See Ovid. *Metam.*

972. Venus, according to the Scholiast, is called "Schœnis," from *σχοῖρος* "a rush," a species of which plant is said to have been in use as a cosmetic or provocative. Perhaps she is so called from a bed of rushes having been sometimes found a tolerable substitute for

———— Violets blue,  
 And fresh-blown roses, washed in dew. MILT. *Alleg.*

974. Cepheus was king of Ethiopia, in which country,

while Mercury was employed in guarding Io, a fountain sprung up from under his heel.

976. For the epithet "Laphrian" see the Note on verse 418.—The rocks to which Andromede the daughter of Cepheus was chained, that she might be devoured by the monster which ravaged Ethiopia, by command of Neptune, to punish the presumption of her mother Cassiopëa, who challenged the Nereïds to vie with her in beauty.

980. Andromede was released from her perilous situation by Perseus, the son of Jupiter, who, that he might enjoy Danaë, metamorphosed himself into gold:

— Fore enim tutum iter, et patens,  
 Converso in pretium Deo. HOR. *Od.* III. 16.



Sandaled with wings, and with his faulchion smote  
 Th' enormous orc, wide wallowing on the wave ;  
 Who raised the steel divine, and from the trunk  
 Severed the snaky visage of the Fiend  
 Distilling blood, whence sprang the wingèd steed, 985  
 And wonderous rider; who enclosed his foes  
 In marble robe, and with uncovered shield  
 Froze their young blood, and stiffened them to stone ;  
 Who stole upon the Sisters three, and thence  
 Joyful returned, but ne'er to them returned 990  
 Light, nor the guide of threefold wanderings.

Next shall he view the thirsty plains which drink  
 The summer wave, and quaff rich floods of light,  
 Asbystes' stream, the mossy beds of ooze,  
 Where stalled with phocæ, from whose reeking hides 995  
 Exhales no Syrian odour, shall he lie.  
 This for his Helen he shall bear, his bride,

## N O T E S.

981. Perseus is called ἀεβυλόπτερος, because he borrowed the wingèd sandals of Mercury.

984. The fiend is Medusa, whose head was struck off by Perseus, and from whose blood sprung Chrysaor, and the horse Pegasus. The head of Medusa had the power of converting into stone whosoever looked upon it.

989. The Gorgons had but one eye, which each used alternately; but Perseus stole it during the exchange.

992. The plains of Egypt, which are annually overflowed by the Nile.

994. The river Asbystes takes it's name from the Asbystæ, a nation of Libya.

995. Menelaus and his companions deceived Proteus by wrapping themselves in the skins of phocæ or sea-calves, whose disgusting smell is mentioned by Homer:

— ἀλὸς πολυβίθιος ὀδμήν.

Hom. Odys.



His constant mother of a female line,  
His Argive love, his many-wedded dame.

Then shall he wander to Calabrian realms, 1000  
Hanging his gifts unto the Queen of Spoils,  
The goblet bossed with brass, the shielding hide  
Spear-proof, and sandals which adorned his spouse.  
From thence to Siris, and Lacinian plains,  
Where to Hoplosmia the soft heifer gives 1005  
The garden stored with odorous sweets, and plants  
Of every bloom; there every maid shall weep  
The giant seed of Æacus, the son  
Of Ocean's nymph, the thunderbolt of war—  
Shall weep, nor wrap around her lovely limbs 1010  
The brodered vestment, nor the vermeil woof  
Of purpled robes, for to the Queen of Heaven  
Old Ocean's daughter consecrates the shrine.

## N O T E S.

998. Helen had two daughters, according to Lycophron, who calls her

——— πόρτιν  
Δυοῖν πελοπαῖν ὡφρανισμίνῃ γοῦν;

but other authors assert her to have brought forth none but Hermione.

999. Helen, as is well known, was not an Argive, but a Spartan. In the term "Argos," however, the whole of the Peloponnesus is sometimes included, and Homer frequently calls her Ἀργεῖη Ἑλένη, "the Argive Helen."

1001. The "Queen of Spoils" is Minerva, to whom Menelaus offered up his shield, a brazen goblet, and the sandals of Helen.

1004. Siris is a town and harbour of Lucania. There is also a river of that name.—Lacinium is a promontory near Scylaceum, called Scylletium by the Greeks:

—— præterque Lacinia templa  
Nobilitatè Deâ, Scylaceaque littora fertur.

Ovid. Met. XV. 701.

1006. The temple mentioned in the preceding citation is that which Lycophron asserts Thetis to have dedicated to Juno Hoplosmia, who was worshipped under that name at Elis. Strabo mentions it, and says that it was very rich, and full of votive offerings, "ἀναθημάτων μιστόν." In this Dionysius agrees.

1008. Achilles, the grandson of Æacus, and son of Thetis.





Thence to th' inhospitable shore, where feats  
 Of blood and wrestling please the cruel king 1015  
 (Whom erst Colotis bore, Alentian queen,  
 Who joys to wander by Longurus' lake),  
 He steers, where fell from Saturn's hand the scythe  
 Blood-dripping, by Conchéa's wave, by plains  
 Of green Sicania, by Gonusa's stream, 1020  
 The temple's raftered height, which to the wolf  
 Clothed in the lion's skin the gallant seed  
 Of Cretheus raised, when o'er the seas he flew,  
 And fifty heroes filled the wonderous prow :  
 And still the shores, where trod the Minyæ, gleam 1025  
 With glistening remnants, which no wave can wash,  
 No dews, nor showers of thick descending snows.

## N O T E S.

1014. Sicily, where reigned Eryx the son of Venus, who put to death all strangers whom he conquered in wrestling. He gave his name to a mountain, and city, in which was a temple of Venus Erycina.

1016. Venus Colotis had a temple in Cyprus, and was worshipped in Attica under the name of Colias, which was also the name of a promontory in the vicinity of Phalerum. Καλιὰς Ἀφροδίτης ἱπικωλιάδος ἱστὴν ἰσθὸν ἐν τῇ Ἀττικῇ. She is called Alentian from Ales a river of Colophon.

1017. Longurus and Gonusa are lakes of Sicily; and Conchea, which is not mentioned by any other author, is most probably a lake or river of the same island.

1018. Corecra was called Drepanum, "a scythe," from the instrument being thrown there with which Jupiter wounded Saturn; but Canter is

wrong in supposing that island to be the place now alluded to. Lycophron is speaking of Sicily, and of course means Drepanum, a town and promontory of that island, whither Saturn threw the scythe with which he mutilated his father Uranus. The Scholiast, as usual, attacks his author, and accuses him of saying that the instrument which wounded Saturn fell there, "Κροτοτόμος δρέπανον" whereas Lycophron, by ἄρτη Κρόνου, "the scythe of Saturn," may mean that with which he perpetrated cruelty, as well as that from which he suffered it.

1021. The temple of Hercules was erected near the African Syrtes, by the Argonauts under the command of Jason the descendant of Cretheus: there they are said to have celebrated games, and to have washed themselves in the sea; but the oil with which they had anointed themselves remained on the shore, nor could it be washed away by rain or snow.



Hark! how the rocks, which by Teuchira rise,  
 Sigh to the mournful echoes of the waves!  
 The frequent corpse lies dashed upon the shore 1030  
 Where Atlas on his sandy desert stands  
 A tower of strength; where Mopsus lies entombed  
 Sprung from Titæron, and the broken beam  
 Of Argo decks his sea-beat monument,  
 Beside Ausigda, where the fattening streams 1035  
 Of Cinnyphus enrobe the verdurous soil;  
 Where erst the dame who fled from Colchis gave  
 The bowl to Triton, and the massy round  
 Of chased and chiselled alchemy; for HE,  
 The son of Nereus, shewed the narrow pass, 1040  
 And Tiphys steered swift Argo through the rocks.  
 Then chaunted loud the God, "Whene'er a Greek  
 "Again shall touch this wonderous bowl, whene'er  
 "The rustic Libyan shall forego the prize,  
 "Mourn, Afric, mourn; for in thy native breeze 1045  
 "The Grecian standard floats victoriously."  
 These threats shall scare th' Asbystæ, they shall hide

## N O T E S.

1028. Cassandra proceeds to prophesy the shipwreck of Guneus, Prothois, and Eurypylus, near Teuchira (or Tauchaira, according to Herodotus and Strabo) a town of Cyrene, which is a district of Libya.

1032. Mopsus the Argonaut, son of Ampycus, and grandson of Titæron.

1035. A city of Libya on the river Cinnyphus. Medea, who gave a golden bowl to Triton, the son of Neptune, as a reward for having pointed out

to the pilot through what channels to steer the Argo. Triton prophesied to the Libyans, that they should become subject to Greece, whenever a Libyan should give back this bowl to a Greek.

1041. Tiphys was the pilot of the Argonauts:  
*Quid mihi cum Minyis, quid cum Tritonide pina,  
 Quid tibi cum patriâ, navita Tiphy, meâ?*

*OV. HEROID. ep. VI. ver. 47.*

1047. The Asbystæ, as has been already mentioned, were a people of Libya.



The fatal gold deep in the gloomy shades  
 Of Earth, whither the stormy north shall drive  
 The prince who leads Cyphæan hosts, and him, 1050  
 Son of Tenthredon, from Palythrium,  
 Who sways the sceptre o'er Amphrysian streams  
 And Euryampian towers; and him who rules  
 The snowy plains, where stands the ravening wolf  
 Stiffened to stone, and all the mountains hoar 1055  
 Where high Tymphrestus heaves into the clouds.  
 Of these what numbers shall regret the plains  
 Of Ægonéa! nor Olosson's fields,  
 Nor Gonos, nor Phalanus, nor the towers  
 Of Castanéa, nor Perrhæbian realms, 1060  
 Nor Irus, nor Echinus, nor the rocks  
 Of Titarus, nor Trachis, shall remain

## N O T E S.

1050. Guneus came to the Trojan war from Cyphus, a city of Perrhæbia:

Γουνὺς δ' ἴκιν Κίφου ἔργι δύναι καὶ ἵκασσι νῆας.

HOM. CAT.

Dictys of Crète asserts him to have been killed at Troy.

1051. Prothous, whom Homer calls the ruler of the Magnesians, and son of Tenthredon.

1052. The Amphrysus is a river of Thessaly, near the city Halos. Ovid, in enumerating the principal rivers of Thessaly, includes the Amphrysus.

Multa quoque Apidani placuerunt graminā ripis,  
 Multa quoque Amphrysi.—Met. VII. 228.

1053. Euryampe is a city of Magnesia.—Eurypylus, who ruled over Thessaly, where was to be seen a wolf metamorphosed into stone. Peleus killed the son of Psamathe the Nereid, who sent a wolf against his flocks; but at the entreaties of Thetis she transformed it into marble:

——— Lapidis color indixit illum  
 Jam non esse lupum, jam non debere timeri.

Ov. Met. XI. 405.

1056. Tymphrestus is a mountain of the Melienses, a tribe of Thessaly; to whom belong Ægonéa, a city, and Titarus which is also the name of a mountain. Echinus is a city of Thessaly near Larissa, as is also Irus, and Trachis, which, according to Strabo, is six stadia from Heraclea: "Δίχμιν τῆς ἀρχαίας Τραχίνος περὶ ἑξ σταδίους ἡ Ἡράκλεια." Gonus, or Gonnus, called also Gonni, and Gonusa, and by Homer Gonoessa (αἰτίμη Γονίσσα), is a city of Perrhæbia, according to Strabo, who also mentions as a Perrhæbian city Olosson, or Oloössoon, since called Elasson. "Ὀλοσσών, καὶ ἡ Ἠλώπη, Πιφφιβικαὶ πόλεις, καὶ Γόννος." Lib. IX. 303. Livy says that Gonnus is twenty miles from Larissa, close upon the Vale of Tempe. Phalanus is a city of Thessaly, or Epirus. Castanea, or, as it is written by Herodotus, Casthanea, is placed by that historian in Magnesia.



Unwept, nor shores of Thessaly ; and still  
Lie on the beach their bones, unburied, bare.

ONE WOE IS PAST !—ANOTHER WOE SUCCEEDS ! 1065

Where on Ænotrian shores Crimissa rears  
Her humble walls, and on the fringed banks  
Of Æsarus looks down, to Death shall haste  
Who felt the viper's venom in his veins,  
And quenched the burning brand ; (for SHE who loves 1070  
The trumpet's clang shall give the steel to fly,  
And guide the shaft from the Mæotian string  
Winged from HIS bow, who burnt by Dyra's stream  
The maddening Lion ; from his nervous hand  
The Scythian serpents hiss, the jarring chord 1075  
Clangs in the lyre of Death ;) upon his tomb

## N O T E S.

1066. Ænotria is an ancient name of Italy :

Hinc Italæ gentes, omnisque Ænotria tellus.

VIRG. ÆN. VII. 85.

Crimissa is a town in the country of the Bruttii, near a promontory of that name. Stephanus says it is close to Crotona and Thurium : “ Κρίμισσα, πόλις Ἰταλίας, πλησίον Κρότωνος, καὶ Θουρίου.” Near it ran the river Æsarus, which, according to Livy, flowed through the middle of Crotona ; but after the sacking of that city by Pyrrhus, the dimensions of the inhabited part were so much contracted, that the Æsarus was not included within the walls.

1069. Philoctetes, who was wounded in the foot by a serpent, or by one of the arrows dipped in the blood of the Hydra. He afterwards slew Paris, who is called a Firebrand, because, as has been already mentioned, Hecuba dreamed that she was delivered of one. He came to Italy after the

siege of Troy, and built Chone on the promontory Crimissa, and also Macalla.

1070. Minerva, to whom is attributed the invention of the trumpet.

1073. Philoctetes, at the request of Hercules, placed him on the funeral pile, near Dyra, a river of Trachinia, and received from him the bow which had formerly belonged to the Scythian Tentarus.

1075. The arrows are compared to serpents, from their length, swiftness, and hissing noise. The resemblance is rendered more exact from the circumstance of the darts alluded to having been dipped in the blood of the Hydra, and rendered poisonous. Horace has, if I may so express myself, the *converse* of this simile :

Rumpat et serpens iter institutum,

Si per obliquum, similis sagittæ,

Terruit mannos.—

Od. III. 27.

Æschylus too calls an arrow πτηνὸν ὄφις, “ a winged serpent.”





Crathis shall gaze, where Patareus 'enshrined  
 Commands th' Alæan fane high-throned, and rolls  
 His watery war Nauæthus to the main :  
 There shall th' Ausonian tribes, Pellenian bands, 1080  
 Destroy the hero, while his arm assists  
 The Lindian chiefs, whom far from Carpathus,  
 Far from Thermydrus' heights, shall Thrascias drive  
 To weep and wander through the sad sojourn :  
 There by Macella shall the natives raise 1085  
 The temple o'er his tomb, and shed the blood  
 Of holocausts, and as a God adore.

And HE shall dwell deep in Langarian vales  
 Whose arm shall form the steed, who from the spear

#### N O T E S.

1077. Crathis is a river of Lucania, near Thurium and Sybaris: it falls into the bay of Tarentum.—  
 Patareus is a name given to Apollo by Horace:

— Qui Lyciæ tenet  
 Dumeta, natalemque sylvam  
 Delius et Patareus Apollo. Od. III. 4.

1078. Philoctetes dedicated a temple to Alæan Apollo, because he had at last found a place of rest from his wanderings. Alæan is said to be derived from *ἀλᾶσθαι*, and Patarcus from a town of Lycia.

- 1079 Nauæthus, or, as it is called by Strabo, Neæthus, is a river in the district of the Bruttii, flowing between Crotona and Petelia.

1082. Lindus is a city, and Thermydrus a harbour of Rhodes, where the name Lindo is still to be found. This city is mentioned by Homer:

Οἱ Ῥόδοι ἀμφιτίμωτο διὰ τρίχρα κοσμηθέντες  
 Λίνδοι, Ἰήλυσσόν τε, καὶ ἀργυρόντα Κάμειρον.

Catal. v. 162.

- Carpathus is an island between Rhodes and Crete. From Rhodes a colony came to Italy, where they met with great resistance from a number of emi-

grants from Pellene, a town of Achaia, who killed Philoctetes, while he was in the act of assisting the Rhodians. Strabo bears witness to the fact of a Rhodian colony landing in Italy.

1085. Macella is a city of the Bruttii, more generally called Macalla, (Holstenius in this passage reads Macalla, on the authority of a manuscript). Canter refers to Varro, to prove that, among the Ionians and Sicilians, Macellus means an enclosure, and thinks that such may be the signification here.

1088. Epeus, the fabricator of the Trojan horse, dwelt in Langaria subsequently to the taking of Troy, and suffered for the perjuries of his father Panopeus: For when the children of Pterelas carried off the herds of Electryon, he promised the hand of his daughter Alemena to the person who should bring them back. Amphitryon undertook the expedition, in conjunction with Cephalus and Panopeus, and conquered by the assistance of Comætho, the daughter of Pterelas, who betrayed her father from the love she bore to Cephalus. Amphitryon and his soldiers had



And strife of men with coward hurry starts. 1090  
 How shall he mourn his father's perjuries,  
 Who, when the bridegroom on Comætho's towers  
 Rolled all the thunder of the battle, dared  
 For flocks and herds, the prizes of the sword,  
 Swear, falsely swear, by the Cydonian maid, 1095  
 And thee, great God of Spears, who rulest wide  
 On Thracian hills, or hear'st thou rather King,  
 Candáon, or Mamertus, lord of war!  
 Nor this alone, for in his mother's womb,  
 Ere heaven had dawned upon his infant eyes, 1100  
 Round the twin-babe he twined the wrestling arm;  
 For which the Gods with weak and timid soul  
 Gifted his seed, well knowing how to shine  
 In bloodless contests of gymnastic oil,  
 Well fraught with wiles, well stored with subtleties 1105  
 Of specious art, but in the strife of death  
 Coward, and trembling at the lance's gleam.  
 Far from his native home, by Ciris' stream,  
 By Cylistarnus shall he dwell, and hang  
 High in the temple of the Myndian maid 1110

## N O T E S.

- sworn to conceal no part of the plunder, which oath was violated by Panopeus.—Langaria, or, as it is called by Stephanus and Strabo, Lagaria, is a town of Lucania, to the south of the river Soüs.
1095. Minerva Cydonia was worshipped by the people of Arcadia. Pausanias tells us that she had a temple in that district: Ἐν ταύτῃ τῇ χώρᾳ - - - Ἀθηναῖς ἱστῶσι ἐπὶ Κλυδωνίας πόρος.
1098. The names of Candaon and Mamertus are again given to Mars, in verse 1636.
1099. Panopeus fought with his brother Crissus before either were born. To punish him, the Gods caused his son Epeus to turn out a good wrestler, but a coward in battle. (See Homer's Iliad.)
1108. Ciris, and Cylistarnus, are rivers of Italy.



Mechanic steel, and all those instruments  
By which the pest of imaged beams shall rise,  
Leap from the den, and ramp upon our walls.

And some shall tread the lone Sicilian shore,  
Whither the perjured prince Laomedon 1115  
Sent erst the bark which bore the triple charge  
Of lovely maids; for still upon his soul  
Weighed every word Phænodamas had breathed,  
Still to his eyes his daughter's form arose  
Prey to the ravening ore; wherefore he bade 1120  
To cast the nymphs unto the savage brood  
Which howl on barren Lestrygonian shores.  
But flying from the solitary strand,  
To soft Zerinthia shall they build the fane  
Who bore the Wrestling King: thence as they roam, 1125  
One shall the River-god Crimissus press  
With fierce embrace, and wrap his limbs divine  
In likeness of a hound: the nymph shall bear

## N O T E S.

1111. Aristotle tells us, in his book *Περὶ Θεσμῶν Ἀκουσμάτων*, that Epeus consecrated those instruments with which he made the Trojan horse, in the temple of Minerva situated in Calabria. Minerva was called Myndia, according to Canter, from a city in Caria.

1115. Laomedon, incensed that his daughter Hesione had been substituted for one of the three daughters of Phænodamas (see Note on verse 34), sent them to be exposed on the shores of Sicily, part of which island was colonized by the Læstrygones, a nation of Italy, called afterwards Leontini:

Prima Leontinos vastârunt prælia campos,  
Regnatam duro quondam Læstrygone terram. *SIL. ITAL.*

These three daughters were preserved by Venus, and one of them bore to the river Crimissus a son named Egestes, or Acestes, who built three cities, Ægesta or Segesta, Eryx, and Entella.

— Occurrit Acestes  
Horridus in jaculis et pelle Libystidis ursæ:  
Troia Criniso conceptum flumine mater  
Quem genuit.— *VIRG. ÆN. V. 38.*

The Crinissus of Virgil is probably the same with the Crimissus of Lycophron, which is a river of Sicily, flowing into the Ilypsa.



A wonderous boy, who on Sicæan plains  
 Shall build three cities castellated pride ; 1130  
 Who from Idæan shores shall bear away  
 Anchises' spurious branch, and in the soil  
 Of rich Trinacria plant the budding germ.

Segesta, thee the sanctities of Heaven  
 Have steeped in sorrows ; ne'er to thee shall come 1135  
 Joy, nor the voice of song, since Ilium blazed  
 Wrapped round with flame ; alone shalt thou deplore  
 It's towers and sacred shrines, and heave the sob  
 Ceaseless, and groan through ages ; sable robes  
 Of woe shall clothe thine habitants, and all 1140  
 Squalid with grief, and savaged by despair,  
 Dishevelled tresses of entangling curls  
 Shall float upon their shoulders, signs of woe.

By Siris some shall hold Leutarnia's plain,  
 Where Calchas, skilled in Sisyphean lore, 1145

## N O T E S.

1131. Egestes, or Acestes, came to Troy, and took back with him Elymus, an illegitimate son of Anchises.

1133. The three promontories of Sicily, from which it obtained the name of Trinacris, are Pachynus, Lilybæum, and Peloris.

1134. The inhabitants of Segesta continued to wear mourning in memory of the misfortunes of Troy. The use of this dress is confirmed by history.

1144. Leutarnia and Siris are cities of Italy. Siris was a sea-port, attached to Heraclea, situated near a river of the same name ; and Strabo says that a tradition existed of it's having been colonized by Trojans.

1145. The death of Calchas, after his defeat by Mopsus, has been already mentioned in the Note on verse 498. Lycophron has there asserted that Calchas was buried in Colophon ; and, as usual, the Scholiast accuses him of inconsistency ; but a few lines farther on, the poet informs us that this tomb by Siris and Leutarnia was merely a cenotaph :

Ὁ δ' Αἰσωνίῳ ἄγχι Κάλχχατος τάφῳ  
 Δυσὶν ἀδελφοῖν ἄτιρος ψευδερῶν. Verse 1047.

Nor is he more successful with respect to Mopsus, who was killed in single combat with Amphilo-chus, (see Note on verse 516) ; for he accuses his author of saying that Mopsus was killed by





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Lies hearsed in death, and bleeds his clotted hair,  
Where Sinis murmurs in his bed, and rolls  
O'er Chonia's field his fertilizing wave.

There shall th' unhappy exiles raise them towers

Like those which never more shall they behold, 1150

And build a little Troy; but Rage shall seize  
The Laphrian virgin, who shall blow the blast  
From her shrill clarion, and collect her might;

For e'en within her fane shall Murder stalk

And slay the sons of Xuthus, and the race 1155

Of Ion, nor shall spare her kindred blood.

Then shall the statue roll her bloodless eyes

To shun th' Achæan wolves, for in her view

Not e'en his fillet saves the blameless priest,

Who first shall dye her altars with his gore. 1160

#### N O T E S.

Hercules, and triumphantly asks how that could be possible, when Hercules had died so many years before on Mount Ceta. This is a most extraordinary charge, considering that, in the passage under examination, neither Mopsus nor Hercules are once mentioned.—The name of Sisyphus was proverbial for knowledge:

Οὐδ' εἰ σωφροσύνη μὲν ἔχουσιν Ῥαδαμάνθυος αὐτοῦ,  
Παλαιοὶ δ' εἰδίης Αἰολίδῳ Σισύφῳ. THEOC. v. 521.

1148. Canter asserts, on the authority of Hesychius and Stephanus, that Italy was formerly called Chonia, and thinks the name might have originated from Hercules, who was called Chon by the Phœnicians; but Apollodorus, as quoted by Strabo, tells us that Philoctetes built the city of Chone near the promontory Crimisa, from whence the inhabitants of that district were called Chonians: "Χώνη πόλις ὑπὲρ Κριμισσῆς ἄκρας οἰκίσσαι, ἀφ' ἧς οἱ ταύτην Χῶνις ἐκλήθησαν." Lib. VI.

1152. Minerva. (See Note on verse 418.)

1154. When the Trojans fled to Italy after the taking of Troy, the inhabitants of Crotona, though originally of Achæan extraction, assisted them in an attack upon an Athenian tribe which had settled there, and murdered the fugitives who had fled to the temple of Minerva, whose statue is said to have averted her eyes.

1156. Attica was formerly called Ionia, from Ion or Iacon, the son of Xuthus, (or, according to Stephanus, of Apollo). Ion is supposed by some to be the same person with Javan, the descendant of Noah, the radical letters of whose name in Hebrew may be pronounced Javan, or Ion, according to the manner in which they are pointed. Homer calls the inhabitants of Attica Iacones, as also Æschylus; and Herodotus, by informing us that they dropped the name, bears witness to the same effect.



Some on Tullesian hills, and rugged steeps  
 Of sea-beat Linus swelling to the clouds,  
 Bow down their heads to the brave Amazon,  
 Who borne on foreign waves round foreign shores  
 Shall seek her queen ; what time in fields of war 1165  
 Brass binds her helmèd head, brass round her limbs  
 Gleams dreadful to the sun. Th' Ætolian Ape  
 Shall wound the martial glories of those eyes,  
 As closed in night they slumber ; but the spear  
 Shall nail the dark deformity to earth. 1170  
 These towers, these bulwarks of the mighty maid,  
 Crotona's children shall despoil, and slay.  
 Clète, the queen of Clete : Well I know  
 That Laure's sons shall win no easy field,  
 Nor cloudless be the tempest ; for what troops 1175  
 Pierced by her steel shall bite th' inglorious dust !  
 What clenched hands shall grind the gory soil !  
 What sobs of death come bubbling up in blood !

## N O T E S.

1161. Some of the Greeks settled in Thessaly, the birth-place of Clete the Amazon, who, while in search of her mistress Penthesilea, was driven by a storm to Italy, where she built a city, and called it by her own name.—The Tullesian mountains, and Linus, are in Thessaly.

1167. When Achilles had slain Penthesilea, on raising her helmet, and discovering her beauty, he lamented his victory, and slew Thersites the Ætolian, who had wounded her in the eye. Sophocles, in his Philoctetes, differs from almost all other

authors, in asserting that Thersites survived Achilles. The Scholiast on Homer says that Achilles killed him with a blow of his fist, because he slandered her memory.—Thersites is called an ape on account of his deformity.

1174. The Crotoniataë, descendants of Laure, the wife of Croton their founder, after several generations attacked and destroyed Clete, the queen of which city was herself always called Clete. They slew the last of the race, but not till they had severely suffered from her courageous resistance.



Some by Terina, where Ocinarus  
Rolls down his limpid crystalline, shall dwell 1180  
In sad repose, worn down by bitter toils.

The bloody Boar, the son of Gorge bold,  
Who drinks Lycormus' waters, and the Chief  
Of feeble spear, who boasts the second prize  
Of beauty, tost on stormy seas shall roam; 1185  
For now the North shall rush on frozen wings  
From Thracian caverns, drive their shattered pine  
Where Libya's sands unwet with morning dews  
Spread barren; now shall Afric's sultry son  
Roar from the South, and fraught with bickering storms 1190  
In dark encounter ride upon the waves;  
Till, bursting from the bosom of the deep,  
Epirot ridges and Ceraunian woods  
Shall bound the black horizon of the main,

## N O T E S.

1179. Others dwelt in Terina, a city of Italy, by the river Ocinarus. (See Note on verse 852.)

1182. Thoas and Nireus were driven to Libya, and afterwards by a southerly wind to Epirus. Thoas was the son of Andræmon and Gorge, and by birth an Ætolian, for Lycormus is a river of Ætolia. He is termed a Boar from his martial spirit:

The bristled Boar in infant gore  
Wallows beneath the thorny shade. GRAY'S Bard.

1183. Nireus, the son of Charopus and Aglaie, was considered as inferior to none but Achilles in beauty; but he was a bad soldier, and brought

but few followers with him to Troy. Homer mentions him once, and only once, in the Iliad:

Νιρῆος δ' αὖ Σύμφητι ἄγχι τριῖς ἤσας,  
Νιρῆος, Ἀγλαΐης θ' υἱός, Χαρῶπιός τ' ἄνακτος,  
Νιρῆος, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθε  
Τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα  
Ἄλλ' ἀλαπαδὸς ἔην, παύρος δὲ οἱ εἵπιτο λαός.

1193. The Ceraunia, or, as they are sometimes called, Aeroceraunia, are mountains of Epirus, part of which country was inhabited by the Mylæces. The river Æas takes its rise in Mount Pindus. "Ὁ Αἴας ποταμὸς παρὰ τοῦ Πίνδου ὄρους - - - παραρρεῖ." Seylax.—Crathis rises in Mount Pindus.





There long they roam, and drink swift Æas' stream, 1195  
 Outcast, exiled ; and by Mylaccian realms,  
 By Crathis shall they wander, by the towers  
 Of Colchian Polæ, where THOSE dwell beside  
 Dizerus, deeply flowing stream, whom erst  
 The Prince of Corinth and of Æa sent 1200  
 To seek his daughter o'er the waves ; they flew  
 Swiftly, but swifter fled the bark divine,  
 And bore the bride, the willing prize, away.

And some to Malta, near Othronus' isle  
 Shall steer, where round the rocks the chafing wave 1205  
 Still urges, flowing from Pachynus' shores,  
 And Ulyssæan hills, (things by their names  
 I call, as yet unnamed,) where the fell son

## NOTES.

1198. Polæ, or Pola, was a city of Istria, built by the Colchians whom Æetes dispatched to recover Medea. They failed in their pursuit, and, in consequence, were afraid to return. The story is mentioned by Pliny, who tells us that in his time it was called Pietas Julia. These exiles are said to have given their city the name of Polæ from a word in their language signifying banishment :

——— Τὸ μὲν φυγάδων τις ἱστοροῖ  
 Γραικὸς, ἅτ' αὖ κείνῳ γλῶσσ' ὀνόματι Πόλας.  
 Fragment. CALLIM. cit. Strab.

1199. Dizerus, according to Stephanus, is a river of Illyria, ἀπὸ τοῦ διζισθαι, "from the search made for Medea."

1200. Æetes, the father of Medea, was the founder of the city Æa. The Scholiast informs us, that, not content with the sovereignty of Corinth, he quitted it for that of Colchis.

1202. The Argo, in which Jason bore off Medea.

1204. Melite, now called Malta, lies opposite to the promontory Pachynus, the most southern part of Sicily. Lycophron makes the penultimate long, Μελίτη, of which there are other instances to be met with, but it is most generally used as short :

Fertilis est Melite, sterili vicina Cosyra.

Ov. Fast. III. 567.

Othronus is an island in the Ionian Sea, between Epirus and Italy.

1207. The Odysseum Promontorium, or Promontory of Ulysses, was near to Pachynus. There Ulysses built a temple to Hecate, that he might appease the spirit of Hecuba, whom he had caused to be stoned.



Of Sisyphus reared high the marble fane  
 To dread Longatis, and Helorus laves 1210  
 The pillared height with coldly-flowing stream.

Eubœa's Wolf, whose unrelenting fangs  
 Tore out his grandsire's heart, shall still regret  
 Coseynthus' native wave, and on the shores,  
 Of bleak Othronus dwell; upon a rock 1215  
 High frowning o'er the seas he shall indite  
 The glozing speech, and with him shall entice  
 Full many a mariner; for from his home  
 While the year circles shall Erinny's lash  
 The murderous wretch, and Justice watch her prey, 1220  
 And Furies rising from Ladonian waves.  
 Thence shall he roam, and fly the battling snakes,  
 And dragon coil implicit; then shall steer  
 To famed Abantia's towers, Epirot realms,

## N O T E S.

1209. Anticlea, the mother of Ulysses, is said by some authors to have been pregnant by Sisyphus when she married Laërtes.

1210. Longatis was a name of Hecate. It is derived by Potter από τῶν λόγων, "from tombs."—Helorus is a river of Sicily, which flows near a city of that name, near Pachynus. "Ἐλωρος πόλις Σικελίας, ἀπὸ Ἐλώρου ποταμοῦ τοῦ κατὰ Πάχυνον" Stephanus. It is said to inundate the surrounding country, in the same manner as the Nile.

1212. Elpenor, intending to strike a servant who was negligently conducting his grandfather Abas, missed his aim, and killed the latter; for which

reason being forced to submit to banishment for one year (ἀπειρισμὸς, the usual punishment of homicide among the ancients,) he persuaded a body of his countrymen to follow him to Troy, from which he afterwards went to Othronus, but was driven from thence by serpents to Abantia a city of Illyricum. Homer however tells us that he was killed at Troy by Agenor, and an epitaph is extant "upon Elpenor buried at Troy."

1214. Coseynthus was the ancient name of the Euripus, a strait between Bœotia and Eubœa.

1219. Ceres Erinny's was worshipped at Telphusa, a town of Arcadia, near the river Ladon.



And dwell upon the shores, and quaff the stream 1225  
Which down Chaonian Polyantes flows.

By where the marbles on Ausonia's plain  
Rise, empty semblance of a tomb, and bear  
Their Calchas' name, one of the healing pair  
Shall heap a foreign dust upon his bones. 1230

In fleecy spoils the curious crowd shall sleep  
Fast by his sepulchre, and dreams divine  
Draw back the veil which clothes futurity.

Wet with Althænus' wave the Daunians pour  
Their soul into the prayer, and call the God 1235

Loudly, to scatter from his healing wing  
Health on the herd, and busy tribes of men.

There what a sun shall on the heralds burst,

## N O T E S.

1226. Polyantes is a river of Chaonia, which is a district on the eastern coast of Epirus, to the south of the mountains called Acroceraunia. Apollonius fables that Phaëton fell into the mouth of this river:

Ἡμιδαῆς Φαίθων πρὶν ἄρματος ἡλίοιο  
Λίμνης ἱ; προχοῆς Πολυάνθιος. APOLLON.

1228. See Note upon verse 1145.

1229. Podalirius, the son of Æsculapius, and brother of Machaon, was buried in Italy, near the cenotaph of Calchas. Thither the neighbouring tribes resorted for oracles, and, wrapping themselves in the skins of sheep, awaited prophetic dreams; which custom is mentioned by Strabo, lib. VI.; and by Virgil:

— casarum ovium sub nocte silenti  
Pellibus incubuit stratis, somnosque petivit.  
ÆN. VII. 87.

1234. The persons who came to consult the oracles

washed themselves with the water of the river Althænus, whose name is derived from a word signifying "to heal," ἀπὸ τοῦ ἀλθαίνειν.

1238. Diomedes cursed the soil of the Daunians, and prayed that it might never prove fertile till cultivated by Ætolian husbandmen. (See Note on verse 705.) In process of time, the Ætolians demanded the inheritance of Diomedes, and sent ambassadors, who, after having consulted an oracle, received for answer "That they should hold the land in perpetuity." These delegates made their requisition, but were in consequence buried alive; and thus was the prediction fulfilled. The Scholiast confounds these persons, both here and in a preceding note, with the man and woman of Greece and Gaul who were buried by Fabius Maximus in the Roman Forum, and then proceeds to attack his author with his usual sagacity and acuteness of criticism.



Ætolian fools, and light them to their graves,  
 When from Salangian and Angæsan tribes 1240  
 They claim their chieftain's heritage, the fields  
 And fattening furrows of sustaining earth!  
 Deep in the tomb, and caverned gloom of Death,  
 Alive shall they descend, unwept, unmourned,  
 And roofed with horrent stone the Daunian race 1245  
 Raise the rude monument; thus shall they hold  
 The plains beloved, the portion of the king,  
 Son of the Boar, who ground with cruel jaws  
 The warrior's head, and dyed his tusks in blood.

Where Lampetes erect with hornèd head 1250  
 Juts from Hipponian hills into the main,  
 Shall steer the troops whose chiefs derive their race  
 From ancient Naubolus, nor more shall plough  
 Fair Crissa's heights, but on Crotonian shores

## N O T E S.

1241. The Salangi and Angæsi are tribes of Italy.

1248. Diomede was the son of Tydeus, who was mortally wounded before Thebes by Melanippus. Amphiarus killed the latter, and Tydeus died gnawing the head of his antagonist. Tydeus is called a boar, because he wore the skin of that animal. Adrastus consulted an oracle with respect to the marriage of his daughters, Deiphile and Argia: he received for answer an injunction to give them to a boar and a lion, and, in obedience to this command, bestowed them upon Tydeus, who was drest in the hide of a boar, and Polynices, who wore that of a lion:

Cui Phœbus generos (monstrum exitiabile dictu,  
 Mox adaperta fides) ævo ducente canebat  
 Setigerumque suem, et fulvum adventare leonem.

STAT. Theb. lib. I.

1251. Hippo, or Hipponium, was a city of the Bruttii, built, according to Strabo, by the Locrians: it was afterwards called by the Romans Vibo Valentia. Lampetes was a mountain upon the adjacent coast, whither came the Phocians, the followers of Schedius and Epistrophus, the sons of Iphitus, and grandsons of Naubolus:

Αὐτὰρ Φωκῆων Σχιδίος καὶ Ἐπίστροφος ἦρχον,  
 Ὑῖις Ἰφίτου, μιγαθύμου Ναυβολίδαο. HOM. Catal. 24.

1254. Crissa was a city of Phocis, built by Crissus the brother of Panopeus: it was not far from the Bay of Corinth, which was by many called the Sinus Crissæus, though this name applies properly to a creek which runs up by Crissa.





(As slow they drive the sturdy team afield) 1255  
 Think on their loved Anemoréan plains,  
 Lilæa's towers, Amphissa's Phocian wall,  
 And Abæ, rolled in the recòrds of Fame.

Unhappy dame, Setéa, wave thy torch,  
 Throw flames upon the helm, flames on the prow : 1260  
 Chained to the rocks, how shalt thou call on Death,  
 When iron cramps, and clasping bands of brass  
 Inextricable, knit thy limbs ! on high  
 The screaming vulture, circling round thy head,  
 Shall scent his prey, shall banquet on thy blood. 1265  
 Hark ! Crathis echoes to thy groans : the rocks  
 Named from thy woes, and sacred to thy grief,  
 Shall rise, and scowl upon the Tuscan main.

## N O T E S.

1256. Anemoréa was a city of Phocis, but its situation is not exactly ascertained: it is mentioned by Homer in the Catalogue :

Οἱ τ' Ἀνημόρεια καὶ Ὑάμπολιν ἀμφιτίμοντο.

HOM. CATAL. 28.

1257. Lilæa was a city of Phocis, situated at the fountains whence springs the river Cephissus, according to Strabo and Homer :

Οἷ τι Λίλαιαν ἔχον, πηγῆς ἐπὶ Κηφισσοῖο. CAL. 30.

The site of Amphissa is not very exactly ascertained. Lycophron, by mentioning it in the same list with so many cities of Phocis, would seem to place it in the same district, and is supported by the authority of Pliny. It is probable that the limits of Phocis were reduced much within their ancient bounds, for Dionysius carries their northern boundary nearly to Thermopylæ. Ptolemy and Stephanus place Amphissa among the Locri Ozolæ, as does also Pausanias, who tells us that it was one hundred and twenty stadia from Delphi.

1258. Abæ was in Phocis, and was renowned for an oracle, which was prior to that of Delphi, and existed in the time of Herodotus.

1259. Tzetzes relates that Setéa, one of the Trojan captives, conspired with her fellow-sufferers to burn the Grecian fleet near Sybaris. She was discovered, crucified, and affixed to a rock which afterwards bore her name. Canter, in his Commentary, imagines her to have set fire to the Trojan fleet, and thus confounds this story with that in the *Æneid* ; but Cassandra is describing the miseries of the Greeks, and the words in the text, *δοποτῶν στόλοι*, "the fleet of her masters," seem to confirm the interpretation of the Scholiast, with whom Stephanus agrees. *Ἔπεισι τὰς λοιπὰς συμφλέξαι τὰς ἑαυτῶν τῶν Ἑλλήνων.*"

1266. Crathis is a river which runs by Sybaris into the Bay of Tarentum.



Thy waves, O Membles, and the barren shores  
 Of Cynus, shall behold the Grecian barks 1270  
 Steer mournfully; beyond the Tyrrhene seas  
 Safe in Lametus' waters shall they ride,  
 Ride safe—but ne'er return! their crews shall dwell  
 For ever there, and tread Lucanian shores.  
 O'er these shall Sorrow brood; still shall they weep 1275  
 My forceful spousals, and the foul embrace.

Some to their realms, their native realms, shall ride  
 Gallant, and gay; but not for them shall glow  
 Propitious flames of sacrificial light  
 To please Larynthian Cerdylas: Such arts, 1280  
 Such wiles, the mining Hedgehog shall infuse,  
 Steal to the nests, and in each female bird  
 Raise fraudulent hopes, inordinate desires;  
 While impious fires of luring flame shall stream,  
 And guide their navies on the rocks; for still 1285

## N O T E S.

1269. Membles is a river of Italy.

1270. Cynus, or Corsica, (which island is probably meant by the Κίρσιανος νῆσος) was colonized, according to Seneca, by the Phocians, who afterwards inhabited Marseilles. "Phocidæ relietâ, Graii, qui nunc Massiliam colunt, prius in hac insulâ consederunt."

1272. The Lametian Bay was on the eastern coast of Italy, so called from the river Lametus, or Lametia, a city towards the south of Lucania. Cassandra concludes here her enumeration of the wanderings of the Greeks, and proceeds to foretell their sufferings after their return.

1280. Jupiter is termed "Cerdylas" because he is the source of all gain and good fortune, and "Larynthian" from a city where he was worshipped.

1281. Nauplius, in revenge for the death of his son Palamedes, employed himself in corrupting the wives of the absent princes, and exciting their subjects to rebel. The manner in which he lured their fleet to destruction, by displaying false lights upon the Capharëan promontory, has already been mentioned. From his cunning, he is styled an hedgehog, the sagacity of which animal was proverbial among the Greeks.



Revenge sits lurking, since the filial branch  
 Bowed it's green honours to the severing steel,  
 And lies all withering on Methymna's shore.

Borne down, and struggling in the bath of blood,  
 The King of Men shall feel the tangling robe 1290  
 Twine round his manly limbs in traitorous folds  
 Inextricably knotted, and shall search  
 The clasping sutures with unsecing hands :  
 Then streams, and blood, and battered brains shall dye  
 Urn, tripod, laver : hand on hand up-heaved, 1295  
 The cleaving axe shall lay his warrior head  
 Low : from the mad and mangling Lioness  
 To Stygian waters, to Tænarian shores  
 His soul shall wing her melancholy way.  
 But I shall lie upon the lap of Earth 1300  
 Smit by the piercing steel, and in my gore  
 Weltering ; while on my neck bowed to the ground  
 Shall strike with many a stab, and many a blow,  
 The Dragon queen : As on the mountain tops

## N O T E S.

1286. This "branch" was Palamedes, who was buried at Methymna, one of the five cities of Lesbos.

1289. Lycophron agrees with the Greek tragedians in stating Agamemnon to have been murdered in a bath ; but Homer asserts him to have been killed at a banquet, and compares his death to that of an ox at the stall :

— ὡς τίς τε κατέκτανε βοῦν ἐνὶ φάτρῃ.

1290. Clytemnestra, according to Æschylus, threw a robe over the head of Agamemnon, and then cleaved his head with an axe.

1293. This metaphor, which confounds the senses of feeling and sight, is analogous to the Scriptural "darkness which may be felt," and the "palpable obscure" of Milton.

1304. The Dragon queen is Clytemnestra.



The youthful woodman cleaves with sturdy stroke 1305  
 Cedar, or pine, or knotted oak, so she  
 Shall stride infuriate on my bleeding limbs,  
 Wreak her mean vengeance on a captive slave,  
 And satiate all her savage soul with death.  
 With sobs and shrieks my spirit issuing forth 1310  
 On wings of winds shall seek my wedded lord :  
 But ah ! I see, I see the Lion's whelp  
 Rush from his lair, and ranging for revenge  
 Strike his fell talons to the Viper's heart,  
 Wash blood with blood, and expiate woe with woe. 1315

My spouse, the master of the captive maid,  
 Though low in death, shall still on Sparta shed  
 His influence benign, like Jove adored  
 By all the sons of Æbalus ; nor night  
 Shall steep my glories in Lethæan dews, 1320  
 Nor veil my honours, for the Daunian chiefs,  
 And those who dwell in Dardanus, shall build  
 The fane which rises fast by Salpe's lake ;

## N O T E S.

1305. This simile of the woodman is borrowed from the Electra of Sophocles:

Μήτηρ δ' ἦ μὴ, χεῖρ κοινολιχῆς  
 Αἰγισθοῦ, ὅπως δρῶν ὑλοτόμοι  
 Σχιζούσι κάρα φοῖβον πελίκην.

1312. Orestes, who avenged the death of Agamemnon upon his mother Clytemnestra.

1317. A temple was erected at Sparta to Agamemnon, who was called Jupiter ; and, *vice versâ*, Jupiter

was called Agamemnon. This piece of flattery to princes was very common among the ancients.

1319. Æbalus, according to some authors, was the progenitor of Tyndarus and his brothers.

1322. Dardanus was a city of Italy.

1323. Salapia, or Salpe, was a city of Apulia, not far from Cannæ : near it was a lake called the Palus Salapina.





And still, when maidens loath the bridal yoke,  
 (Of chaste delights enamoured) and the song 1325  
 Of spousals, and th' obtrusive bridegroom proud  
 Of flowing tresses and Hectorean curls,  
 But base of blood, or cast in vulgar mould,  
 Graceless of form, about their *béauteous* limbs  
 They wrap the sable robe, the garb of fiends 1330  
 Eumenides, and dye their cheeks with juice  
 Spelled with dark words, and waving high the wand  
 Throw their white arms around my marble neck.

Ah me! what floods your tear-distilling eyes  
 Shall pour! what groans in evil hour shall cause 1335  
 The forceful bridegroom, 'gainst whose fierce embrace  
 Struggling I strove with unavailing strength!  
 Unhappy virgins! whom the cruel lot  
 Condemns to sad celibacies of woe:  
 Larymna, Spercheus, ye Boagrian streams, 1340  
 Ye towers of Thronium, ye Pyranthian woods,  
 Phalorias, Cynus, Naryx, Scarphe's walls,

## N O T E S.

1324. When the Daunian virgins were averse to marriage, they arrayed themselves in mourning, carried a wand or staff, and embraced the statue of Cassandra, having previously tinged their cheeks.

1327. A peculiar method of combing back the hair, and suffering it to flow upon the shoulders, was called Hectorean. Hesychius adds that this manner of wearing the hair was used by the Daunians and Picentini.

1334. Minerva was so much incensed at the rape of Cassandra by Ajax the Locrian, that she visited the Locri with pestilence. They consulted the oracle of Apollo, which commanded them to send

two virgins annually, chosen by lot, to minister in her temple at Troy; and to continue so to do for the space of a thousand years. This custom is mentioned by Plutarch, who states it to have continued till within a short space of his own time.

1340. Larymna is a city of *Bæotia*. Spercheus, a river on the southern frontier of *Thessaly*. Boagrius, a river of the *Locri Epicnemidii*, flowing near Thronium:

— *Θρόνιον τε, Βοαγγείου ἀμφὶ ῥέεθρα.* Hom. Catal. 40.

Phalorias is a city of *Locris*. Cynus is on the frontier of the *Locri Opuntii*. Naryx, or Naryceum, is a city of *Locris*, the seat of *Oileus*:



Hearth of Oïleus, what a weight of woe

Gygæan Pallas heaps upon your heads !

A thousand years shall roll, and still the lot 1345

Leap from the fatal urn ; through barren plains,

Wide wastes, and sands washed by the frequent wave,

Slow shall the maidens wind their toilsome march.

By foreign hands upon a foreign shore

Shall rise the tomb, which tides shall wash away. 1350

Trees by the lightning blasted, cypress shades,

Branches, whence never fruits nor blossoms sprung,

Shall heap their funeral pyre, Vulcan consume

✓ The Dove who died upon the Phrygian hills,

And strew her ashes to the rolling seas. 1355

The rest shall steal where Sithop's daughter rules,

Pale as the cheek of Death, and looking round

Start at each sylvan whisper of the breeze ;

From hallowed urns shall pour the lustral dew

Brightening the rich Mosaïc, and adore, 1360

Low-cowering at her shrine, the mighty Maid.

#### N O T E S.

Νάρυξ πόλις Λοκρίδος, τινὲς δὲ Νάρυκον τὴν πόλιν φασὶν, ἐξ ἧς Αἴας.—Minerva was called Gygæan from the Gygæan marsh, according to Canter. Hesychius explains γύγαια ὡς to mean "black night."

1349. The first virgins who came to Troy suffered death from the resentment of the Trojans, and their ashes were thrown into the sea. The Scholiast conceives Traron, in the verse

Τῆς ἐκ λόφου Τράρωνος ἐφθιταμένης,

to be the name of a hill near Troy. Ricard, in his Paraphrase, imagines it to be the proper

name of one of the virgins: "Earum cinis in mare dissipabitur velut euidam Traroni accidit." Scaliger translates the passage,

Cinerem procellis ventilabit Mulciber  
Columbæ ab altis interemptæ monjibus:

from which it is plain that he read not Τράρωνος, but Τρῆρωνος, "a dove." Lycophron so constantly gives the name of Dove to his heroines, that this interpretation is adopted in the translation.

1356. Rhætea, the daughter of Sithon, gave her name to the Rhætean Promontory near Troy.



There shall they lurk, a race proscribed, a mark  
 For Scorn to point at; for each Trojan eye  
 Shall scowl upon the damsels; every boy,  
 Youth, or grey-bearded sire, shall seize or stone 1365  
 Or axe, or staff hewn upon Ida's hills,  
 Or spear of ashen length, or sword of proof,  
 And quench the thirstings of his hand in blood.

O Mother! Mother! neither shall thy fame  
 Float on the wings of Silence, but the spouse 1370  
 Of gloomy Dis, queen of the triple form,  
 Perséan Brimo, shall in brutal vest  
 Thy members clothe, and limb thee like an hound;  
 Around the couch of Sleep with nightly tread  
 Stern shalt thou stalk, while from thy glaring eyes 1375  
 Gleam terrors, such as in their souls infix  
 Plagues who with torches honour not the queen  
 Of Thracian Strymon, and Pheréan plains:  
 And on Pachynus' shore thy cenotaph  
 Shall rear it's sacred marbles; round it Dreams 1380

## N O T E S.

1369. It has been already mentioned that Hecuba was changed into a dog by Hecate; which goddess was worshipped under the name of Brimo, or Obrimo. Hesiod feigns that she was the daughter of Perses and Asteria, for which reason she is styled Perseïs by Apollonius and Ovid.

1377. Torches were used in the Eleusinian mysteries and the sacrifices to Proserpine, in memory of

those which Ceres lighted at Mount Ætna when she sought her ravished daughter.

1378. Before the extension of the limits of Macedon, the river Strymon was the boundary between that country and Thrace.—Hecate was worshipped at Pheræ, a city of Thessaly, not far from the Pagasan Bay. Cicero mentions it, and adds, that it was possessed of great power. "Pheras . . . quæ erat urbs in Thessaliâ admodum nobilis." Lib. I. cap. 25. de Divinat.



Shall spread their wings of soporific shade.  
 So wills the lord who by the flowing streams  
 Of famed Helorus pours the sacred wine,  
 Dreading the triple queen; for on thy limbs  
 First of the Greeks he heaved the murderous stone, 1385  
 And offered thee, priest of the rites of Hell.

But not in vain, O Brother, not in vain,  
 Light of my life, dear as my fostering blood;  
 No, not in vain thy princely care shall pile  
 The heaps of numerous holocausts, and burn 1390  
 Ambrosial incense and ambrosial flowers  
 To Him, who sitting on Ophion's throne  
 Looks o'er the world; thee to his native shores

## N O T E S.

1382: Ulysses, as has been mentioned above, was the first who cast a stone at Hecuba. He was afterwards terrified by a dream, and built a temple near the promontory of Pachynus, beside the river Helorus.—Hecuba is feigned to frighten all persons who neglected to pay adoration to Hecate, in conformity with the mythology which represented that deity as attended by dogs whenever she was present at nocturnal incantations:

—— Serpentes, atque videres  
 Infernos errare canes.— Hor. Sat. I. 8.

The Dii Manes, and the spirits of those who had been unjustly put to death, were supposed to have the power of punishing and alarming the guilty:

Quin ubi perire jussus expiravero,  
 Nocturnus occurram furor;  
 Petamque vultus umbra curvis unguibus;  
 Quæ vis Deorum est Manium. Hor. Od. V. 5.

1389. Homer makes mention of the piety of Hector, whose spirit was translated after death to the

Islands of the Blest. Between the ages of Brass and Iron, Hesiod places a fourth generation of heroes, some of whom he says were killed at Thebes, others at Troy, Ἑλμης ἱνακ' ἠϊκόμοιο. These were placed by Jupiter in the Happy Isles, at the extremity of the earth, or, as Milton phrases it, "The earth's green end."

Ζυὺς Κροῦίδης κατήσσει Πατὴρ ἰς τεύχεα γαίης,

Ἐν μακάρων ἥσοισι.— HESIOD.

These fortunate regions the Scholiast does us the honour to tell us are the British Islands, about which he relates several most marvellous anecdotes.

1392. The throne of Jupiter was formerly filled by Ophion and Eurynome: they were dispossessed, and hurled to Tartarus, by Saturn, and Rhéa the mother of Jupiter. Ophion is mentioned by Æschylus, Pindar, and Apollonius.





(Shores hymned by every song, by every Greek  
 Voiced tunefully) the grateful God shall bring, 1395  
 Where erst his mother wrapped in secret shade  
 (Who wrestling with the consort of the skies,  
 Hurl'd her to night profound) brought forth in woe  
 The wonderous boy, what time the Goddess fled  
 The bloody banquets of her spouse, and feasts 1400  
 Infanticide; but not the tender limbs  
 Of his own son the cruel father crushed,  
 Of his own seed the murderer and the tomb,  
 But glutted down the stone, and linden folds  
 Of swaddling robe: there in the blissful isles, 1405  
 Shores of the Blest, with heroes shalt thou dwell,  
 Beneficent in death; for the sown race  
 Of Ogygus shall hear the Voice divine  
 Sound from Terminthian Lēpsīus, healing God,  
 And burst the cearments of thy tomb, and bear 1410  
 To lands Aōnian and Calydnus' towers  
 Thy saviour bones, when battle shall deface  
 Their fields and shrines of Tenerus destroy;

## N O T E S.

1400. Saturn, that he might not be in his turn expelled by his own children, devoured them as soon as born. Rhēa secretly placed Jupiter under the care of the Curetes and Corybantes, and gave to Saturn a stone wrapped up in swaddling-clothes.

1408. Ogygus, the son of Neptune and Alistra, was one of the ancient kings of Bœotia. The inhabitants of Thebes are said to have sprung from the dragon's teeth which were sown by Cadmus. They consulted the oracle of Apollo while their

city was suffering from pestilence, and were commanded to bring the bones of Hector from Phrygia to Thebes.

1409. Apollo is called "Terminthian," from Terminthus, an herb used in medicine.

1411. Bœotia was formerly called Aōnia.—Calydnus was a king of Thebes.

1413. Tenerus was the son of Apollo and Melia: he had an oracle and temple near Thebes.



And still with songs and sacrificial blood  
Thee shall th' Ecteni like a God adore.

1415

To Cretan Gnossus, to Gortyna's towers,  
Shall roll the tide of slaughter; Ate there,  
The bride-maid of my nuptials, shall o'erwhelm  
Thrones and dominions. Not in vain the bark  
Bounds on the surge of the careering wave  
To bear the mariner, whose subtle wiles  
Shall twine round Leucus, guardian of the realms:  
Then shall he spare nor blood of infant babes,  
Nor Meda, beauteous queen; no, nor the charms  
Of Clisithera, which th' unhappy sire  
Had promised to the Dragon whom he nursed;  
But all shall die where rears her hallowed porch

1420

1425

## NOTES.

1415. The Ecteni, according to Pausanias, formerly inhabited Bœotia. Nonnus, in his *Dionysiaca*, gives the name of Ecteni to the Theban chiefs.

1416. Gnossus and Gortyna are two of the principal cities of Crete. "Πόλεις εἰσὶν ἐν τῇ Κρήτῃ πλείους μὲν, μέγισται δὲ καὶ ἐπιφανίσταται τρεῖς, Γνωσσός, Γόρτυνα, Κυδωνία." Strab. lib. X.

1422. When Idomeneus sailed to Troy, he entrusted his kingdom and family to the care of Leucus his adopted son, and promised, on his return, to give him his daughter in marriage. Nauplius sailed to Crete, and persuaded Leucus to seize on the government, and put to death Meda and Clisithera the wife and daughter of Idomeneus.

1427. Ceres Erynnis was worshipped at Onca, a city of Arcadia. The Scholiast explains the goddess

Onca to mean Ceres, and tells us that she was so called from Onca, a town of Arcadia; but Æschylus, in the *Seven against Thebes*, gives the epithet Onca to Minerva:

τίταρτος ἄλλος, γείτονας πύλας ἔχων  
Ὀγκας Ἀθηναίης, ξυῖ βοῇ παρίσταται. Ver. 492.

And afterwards,

Πρῶτον μὲν Ὀγκα Παλλάς, ἥ τ' ἀγχιπτολεῖς,  
Πύλαισι γείτονος, κ. τ. λ. Ver. 507.

The Scholiast upon this passage informs us that it is an Egyptian or Phœnician name, given to Pallas by Cadmus, when he came to Thebes in obedience to the oracle of Delphi. Fictitious inscriptions have been palmed upon the world, in which mention is made of the goddess Onga or Oga; but the forgery has been detected, and most ably exposed, by R. P. Knight, in his *Analysis of*



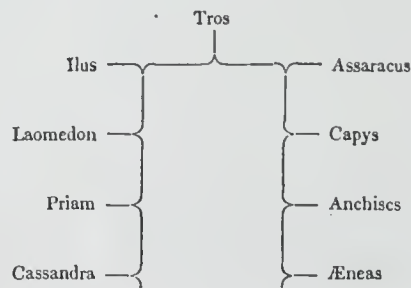
Great Onca Pallas, in her very fane  
Die by his hand, and welter in their gore.

“ Visions of glory, crowd not on my soul ;” 1430  
Immortal sons of an immortal sire,  
Bound on your brows (so valour should be crowned)  
The laurellèd meed of conquest shall entwine ;  
O’er earth and seas extends your dread domain,  
Powerful of realms ; o’er empires and o’er waves 1435  
In solemn majesty your sceptred hand  
Rules far and wide, and shakes the conquering spear.  
Nor yet, my country, no, nor yet thy fame  
Shall fade in darkness ; such a martial pair,  
Twin Lions, shall my Kinsman leave, who springs 1440  
From Chæras and the Castnian Queen, well skilled  
To pour the honied words, or guide the war ;

## N O T E S.

the Greek Alphabet. The quotations from Æschylus have influenced the Translator to adopt the interpretation which confers the epithet on Minerva ; but it is difficult to decide in a mythology where the appellations and attributes of the Goddesses are so much mixed and confounded ; — a circumstance which will not surprise those who have been accustomed to consider them as one and the same, “ πολλῶν ὀνομάτων μορφή μία,” and as representing the passive principle of nature.

1430. Cassandra foretells the power and extent of the Roman empire, its origin from Æneas, and the birth of Romulus and Remus, whom she calls Twin Lions. Æneas was kinsman to Cassandra, as will appear from the following table :



1441. Venus is styled Castnian, from Castanea, a city of Magnesia ; and Chæras, from the hogs sacrificed to her by the Argives : or perhaps the epithet was applied to the Venus Πάνδημος χοίρειος in Greek being synonymous with τὸ αἰδοῦν γυναικεῖον.



Who to Rhæcelus first shall fare, and dwell  
 By Cissus' heights, where the Laphystian maids  
 Exult, and rear their Mimallonian horns: 1445  
 Him from Halmopia shall the Tuscan wave  
 Receive, and Lingeus, from whose smoking founts  
 Springs out the boiling stream, and Pisa's towers,  
 And green Agylla crowned with snowy herds.  
 With him the Foe shall mix his friendly host, 1450  
 Pledge of their plighted loves, and bend the knee  
 To Powers unseen, and write an oath in heaven,  
 The wandering chief, who o'er the pathless tracts  
 Of land and seas explores his anxious way.  
 With him the princes (sons of Mysia's king, 1455  
 About whose struggling limbs the God shall twine

## NOTES.

1443. Rhæcelus is a city of Macedonia; and Cissus, according to Canter, is a mountain of that country, but Strabo mentions it as one of the villages of which the inhabitants were transferred to Thessalonica by Cassander: "Μιτέκισι τὰ περίξ πολίχνη εἰς αὐτὴν εἶσι Χαλάστραν, Αἰνίαν, Κισσόν." Strab. lib. VII.

1444. The Bacchanals are called Laphystian maids from Laphystius, an epithet of Bacchus, said to be given to him from a mountain in Bœotia.

1446. The text of the original reads "Halmonia;" and Pausanias says that the Halmones occupy a village in Bœotia; but Lycophron is now speaking of Macedon, and Stephanus quotes this verse to prove that Halmopia is a district of that country: "Ἀλμωνία, χώρα τῆς Μακεδονίας." The Almopi are situated to the north of the river Panyasus, at the junction of the ridges of Scardus and Hæmus. They are called Almopii, Almopi, or Almopes.

1447. Lingeus is a warm spring of Italy.

1448. Pisa or Pissa, as it is called by the Greek authors, but by the Italian, Pisæ, in the plural number, is a city between the rivers Arnus and Auser. It was built by the Pisæi, or Pisatæ, who came from a district of Elis named Pisatis. Some authors think that Pisa was the ancient name of Olympia:

Ὀλυμπία, ἡ πρότερος Πίσα λεγομένη. STEPH.

1449. Cære was built by the Greeks, and anciently called Agylla: it was under the government of Mezentius the king of the Etrurians, and at no great distance from Rome, on a small river which runs nearly parallel to the Tiber.

1450. "The Foe" is Ulysses, who entered into a treaty with Æneas, in which he was joined by Tarchon and Tyrrhenus, the sons of Telephus the king of Mysia, who, stumbling against the roots of a vine, was wounded by Achilles. (See Note on verse 247.)





His tendrils, and break short the spear) shall lead  
 Their armies, Tarchon and Tyrrhenus, sprung,  
 Celestial seed, from great Alcides' loins.  
 Then shall he view, while Famine frowns around, 1460  
 The tables crushed by hungry jaws, and know  
 The voice of seers, and own the prescient God.  
 As many porkers as the fruitful womb  
 Of her produced, who from th' Idæan hills  
 Sailed on the deep, and gave her brood to breathe 1465  
 Thrice ten this air of life, so many towers  
 Shall rise beneath his forming hand, and frown  
 O'er Latium's realms, and Daunia's martial sons;  
 And in the fane the sculptured brass shall stand,  
 And thick the bristling progeny shall throng; 1470  
 And seem to draw the stream; the marble roof  
 Shall rise to Myndian Pallas, and around  
 His Household Lares press the sacred floor,  
 Gods of his love; for from the smouldering flame

## N O T E S.

1459. Telephus was the son of Hercules and Auge.

1461. This alludes to the prophecy given to Æneas by the harpy Celæno; viz. that his associates should be compelled by famine to consume their very tables, which prediction was fulfilled by the soldiers eating the cakes upon which they had laid their provisions:

Heus! etiam mensas consumimus, inquit Iulus.

VIRG. ÆN. VII. 116.

1466. This passage is translated in conformity to the interpretation of Meursius. Lycophron never could mean that Æneas built thirty cities: he

must mean thirty towers on the walls of Alba Longa. Virgil tells us that that city was built in commemoration of the white sow and litter which Æneas discovered; but Lycophron asserts that hero to have brought her from Troy, and adds the epithet *μαύριμ*, "black," which, unless it mean delighting in mud, is repugnant to all other authors. Nor is this interpretation overthrown by the circumstance of Alba having been built by Ascanius. In prophetic language, persons are said to perform whatever is performed by their descendants: in like manner, a few verses below, Æneas is said to have built Rome,



He saves nor spouse, nor children, nor the gold 1475  
 Of garnered stores, but in his sinewy arms  
 Snatches their imaged forms, and with them bears  
 His aged sire, and wraps them in his robe.  
 For when the dogs of war shall feast on death  
 Blood-happy, when the leaping lot shall give 1480  
 Our fields and fair possessions to the foe,  
 Him, him alone, shall they permit to cull  
 From treasured heaps whate'er is next his soul:  
 Such reverence e'en from foes his pious love  
 Shall win. He bids, and straight the towers arise 1485  
 Which every bard shall hymn war-proof, of might  
 Invincible, while flows the tide of Time:  
 And high the walls shall rise by Circe's wood,  
 Æetes' port, where from the stormy main  
 Rested swift Argo, by the Marsic Lake 1490  
 Of Phorce, by Titonian waves, which hide  
 Their sapping waters in the gloom of earth,  
 And by Zosterian mountains, where the fane

## N O T E S.

1477. Æneas preserved his father and household-gods from the conflagration of Troy, but lost by the way his wife Creusa. (See Virgil.)

1484. The piety of Æneas made such an impression upon the Greeks, that they permitted him to retain all his possessions, no part of which was exposed to plunder. "Οἱ πολέμιοι μόνην ἐκείνην ἂν ἐκράτησαι ἐν Τροίᾳ ἴδουσαι μὴ συληθῆναι." Xenoph.

1485. Rome, which was founded by the descendants of Æneas.

1488. The Circæan Hills are in Latium, not far from

Alba, according to Eustathius. Near them was the city Circeii, colonized by Tarquin the Proud.

1489. Æetes was an harbour of Italy, into which the Argo entered, that Jason and Medea might be purified from the murder of Apsyrtus.

1491. Phorce is a lake in the country of the Marsi.—Titon is a river near the Circæan mountains, which falls into an abyss.

1493. Zosterium is a mountain of Italy, in which is the cave of the Cumæan Sybil Phæmonoë.



Echoes the sounds which from the Sybil's lips  
Flow fearfully, and rears it's roof of stone.

1495

Such woes shall they endure who storm these towers :  
And if they give, shall they not feel despair ?

When did Prometheus' mother ever love  
Sarpedon's nurse, since flowed between their shores  
The seas of Helle, since the jostling rocks  
Rose dreadful, since th' inhospitable wave  
And Salmydessus roared on Scythian strands  
There where Mæotis sleeps, and Tanais cleaves

1500

## N O T E S.

1496. Cassandra having foretold the misfortunes which must follow the rape of Helen, enumerates the wars between Europe and Asia, beginning with the rape of Io by the Phœnician mariners.

1498. Asia, according to some authors, was the wife of Iapetus and mother of Prometheus, and gave her name to the continent. Herodotus however calls her the wife of Prometheus, whom Hesiod affirms to have been the son of Iapetus and Clymene.

1499. Europa, from whom Europe derives its appellation, was mother of Sarpedon by Jupiter.

1500. Lycophron enumerates the boundaries of Europe and Asia, which he says are, The Hellespont;—The Symplegades, which, from appearing to join and separate as they were viewed under different aspects, were fabled to meet and crush the vessels which attempted to pass between; (these rocks were also called Cyanææ, and were situated at the entrance of the Black Sea;)—The Euxine or Black Sea, which was formerly called Axenus, or

Inhospitable, either from the ferocity of its borders, or the dangers of its navigation :

Ἐχθρόξινος αὐτήσι, μητρὶν δὲ νῆσι. ÆSCHYL.

This name, from the inhabitants of the coast becoming more civilized, or perhaps from motives of superstition, was altered to "Euxine," signifying the reverse.

1502. Salmydessus, a gulph opening into the Euxine; and the Tanais, a river running into the Mæotic Lake, through the country of the Sarmatæ. This river Dionysius makes the boundary between Europe and Asia :

Εὐρώπη δ' Ἀσίης Τάναϊς διὰ μίσσοι ὀρίξει

Περὶς Βορῆην.—

Ver. 14.

but a few lines below he tells us that by some the boundary was fixed at an isthmus between the Caspian and Euxine seas. Herodotus brings Europe as far south as the Phasis; and Plato tells us that the Europeans extend from the Phasis to the Columns of Hercules: Μίχξις Ἡρακλείου στῆλαι ἀπὸ Φάσιδος.



The stagnant lake, upon whose frozen shores  
 The unclad tribes with chilled and painful step 1505  
 Stalk on in ice, and pace the snowy marle?

Cursed be the mariners, the Carnian wolves,  
 Who bore their prize unto the Memphian king,  
 The Heifer maid, who cropped the tender flowers  
 Where humid Lerne spreads her swamps around : 1510  
 Then Discord waved her torch, and reared on high  
 Flames of immortal hate, strife ne'er to cease,  
 Rage ne'er to cool ; for straight th' Idéan Boars  
 In dread reprisal seized upon the maid :  
 In gallant trim the sculptured vessel flew 1515  
 Lightly on Ocean's wave, the figured Bull  
 High on the prow drove back the dashing surge,  
 And swift the virgin of Sarapte bore  
 To Dicté's hills, and on the Cretan lord  
 Bestowed the lovely maid, the captive bride. 1520

Shall War then sleep? Shall this then sate the soul  
 Of swelling Anger? — Teucer arms his host,

#### N O T E S.

1507. Certain mariners from Carne, a city of Phœnicia, sailed to Argolis, and bore off Io, the daughter of Inachus; then carried her to Osiris, the king of Egypt. In mythology she is said to have been ravished by Jupiter, and transformed into a heifer; in which form, after many wanderings, she arrived in Egypt, and became the goddess Isis.

1510. Lerne is a marsh near Argos.

1513. The Curetes, to whose care Jupiter was committed by Rhea, retaliated by sailing from Crete to Sarape (called also Sarapta, or Sarepta) a city of Phœnicia, between Tyre and Sidon, whence they brought back Europa in a vessel whose head was ornamented with the figure of a bull. From this circumstance the poets have feigned that Europa was carried off by Jupiter in the shape of a bull. Vide Moschus, Horace, Anacreon, &c.

1519. Dicté is a mountain of Crete.





With him Scamander, Cretan sire, and leaps.  
 In dread array down on the Phrygian sands,  
 Warring with earth-born foes: great Dardanus 1525  
 Shall wed their seed, the noble maid of Crete,  
 Arisba, mother of my kindred line.

Again rush forth the famished Wolves, and seize  
 The fateful fleece, and charm the Dragon guard  
 To sleep; so bids the single-sandaled king, 1530  
 Who to Libystian Colchis won his way  
 Fearless, and drugged the soporific bowl;  
 And ploughed th' enchanted earth, and to his yoke  
 Bowed down the monsters, brazen-footed bulls,  
 Whose voice is thunder and whose breath is flame; 1535  
 Thence bore the fleecy gold, (but in the rear

## N O T E S.

1523. Not contented with this achievement, Scamander the Cretan, and his son Teucer, invaded Phrygia, where they settled, in obedience to an oracle, which commanded them to found a city on the spot where they should be attacked by an earth-born enemy. While they slept, the leather of their shields was gnawed by mice, and thus was the prophecy fulfilled.

1527. Arisba, or Batea, was daughter to Teucer: she married Dardanus, from whom, in regular succession, descended Ericthonius, Tros, Ilus, Laomedon, Priam, and Cassandra.

1528. The adventures of Jason in Colchis are too well known to require illustration.

1531. The Libystini, according to Stephanus, are a people near Colchis; for which reason the Translator has preferred the reading *Λιβυστίνοι* to the *Λιβυστινῶν* of the text, to support which it is neces-

sary to suppose the Colchians to have been a Ligurian colony. None of the more modern commentators have noticed the epithet *μονοκρηπίς*, "single-sandaled," in the preceding line: the following is said to be the reason of the appellation. Pelias having seized on Iolchos, the birth-right of Jason, the latter was forced to fly: the usurper consulted the oracle, and received for answer a caution to beware of the stranger with one sandal. Soon afterwards, at the festival of Neptune, he observed Jason, who had lost one of his sandals in crossing the river Anaurus. Pelias inquired of him in what manner he would get rid of a person of whom an oracle had cautioned him to beware: he replied, "by sending him in quest of the Golden Fleece." Pelias in consequence dispatched him upon that expedition. Philostratus alludes to this story in the twenty-first epistle: *Κρηπίδα ἰσχυθῆναι τῷ ῥύματι εἰς ἀπώλην τῆς ἰλίδος γιομένης.*



Revenge scowled on her prey,) and with him fled  
The Lamb, whose white a brother's blood shall dye,  
And children's slaughter on her bosom reek.

On glides the speaking oak, instinct with thought, 1540  
Whose vocal beams upon the waters fly  
Self-moved, self-winged, and prescient of the port.

With stubborn strength who heaved the huge rough stone,  
Thence took thy father's sword, and belt where hung  
The dreadful steel, for whom, unhappy seed 1545  
Of Phemius, rises high the Scyrian rock,  
Whence whirling down, thy mangled limbs shall lie  
Unhonoured, unlamented, uninurned,  
With thee shall come the Lion-whelp who drew  
The milky globes which swell on Juno's breast, 1550  
Who seized the girdle, raised the double storm  
Of war; for far from high Themiscyra

## N O T E S.

1539. The Lamb is Medea, who slew her brother Apsyrtus, and her children by Jason.

1540. The ship Argo was built of the celebrated oracular oaks, cut down in the forest of Dodona: from her mast proceeded voices and prophecies, according to Orpheus and Apollonius. Lycophron feigns that she knew her course. In like manner, Aleinöus, in Homer, asserts that the ships of the Phæacians flew spontaneously upon the waters.

1543. Ægeus, the father of Theseus, left with Æthra a sword, belt, and slippers, and covered them with an enormous stone; at the same time he left orders that when Theseus could raise the stone he should immediately proceed to the court of Athens.

1546. Theseus, in the latter part of his life, took refuge with Lycomedes, in the island of Seyrus, one of the Cýclades. Lycomedes fearing that he might be involved in his misfortunes, treacherously led his guest to the summit of a cliff, and threw him headlong into the sea.

1549. Theseus invaded Scythia jointly with Hercules, and bore off the zone of Hippolyte the queen of the Amazons, and afterwards the queen herself, to whom Lycophron gives the name of Orthosia, which properly belongs to Diana, who is called Orthosia, or Orthia, from a mountain of Arcadia.

1552. Themiscyra is a city of Paphlagonia, inhabited by Amazons.



He bore the zone, and what of love the zone  
 Rounded, Orthosia, joying in the bow  
 And shafts of missile might : but on shall come 1555  
 Her kindred virgins, like a cloud of night,  
 Breathing revenge, from Telamus shall come,  
 Eris, and Lagmus, and Thermodon's stream,  
 Thence rush by Danaw's wave dark as the storm,  
 And spur their Scythian steeds, and on the sons 1560  
 Of famed Erectheus and the Grecian host,  
 Pour the loud shout of battailous delight,  
 Throw down the leaguered towers, and roll the tide  
 Of ruddy flame o'er all Mopsopia's field.

Then rules o'er Thrace and Chaladréan plains 1565  
 My warlike ancestor, who fixed the bounds  
 Where Peneus flows ; to him each realm shall bow  
 With fettered arms and chain-encircled neck,  
 Brilliant in bravest youth, the mould of form,  
 Veins rich with noble blood, a soul of fire. 1570

## N O T E S.

1556. In revenge for the rape of Hippolyte, the Amazons invaded Attica, which was formerly called Mopsopia.

1558. Eris, Lagmus, and Telamus, are mountains of Paphlagonia.

1565. Charadra, Chalastra, Canastra, or Galadra, are said by Canter to be either the same place, or

to be confounded with one another. Chalastra and Canastra are names met with in Macedonia. Charadra is said to be a city of Phocis ; but, in another place, Lycophron gives the epithet *χαράδρατος* to Alexander the Great.

1566. According to Herodotus, Ilus extended the Trojan empire over Thessaly and Thrace, as far as the river Peneus. (Herodot. Polyhymn.) Some ascribe this achievement to Laomedon.



Shall Greece then sleep? Six vessels sail: and now,  
 The perjured to dethrone, the proud to whelm,  
 Th' Avenger comes.—Who stands upon the prow  
 Clad in the lion's robe? He stands whom soon  
 In dread divan and council of the skies, 1575  
 His might revolving in her altered soul,  
 Shall Gorgas raise,—a God among the Gods.

From Tmolus' heights the Hawks expand the wing,  
 And dash from Cympsus, from Pactolian streams  
 Sanded with gold, and from that horrid lake 1580  
 Where Typhon's consort, caverned round with gloom,  
 Sleeps on the blasted rock; thence on they rush  
 By fair Agylla, nurse of snowy herds,  
 And break their spears with those who boast the blood  
 Of giant sires and with Liguria's race: 1585  
 O'er Pisa Conquest waves her crimson wing,  
 And all bow down beneath the sword who dwell  
 From Alpine ridges far as Umbria's plain.

## N O T E S.

1571. Hercules invaded Troy with six ships, and vanquished Laomedon, who had refused to give the stipulated reward to Apollo and Neptune.

1577. Juno is denominated Gorgas *παρὰ τὴν γοργότητα*, "from her power of producing affright."

1578. Tyrrhenus and Lydus deserting Cympsus, Pactolus, and Tmolus, of which the first is a village, the second a river, and the third a mountain of

Lydia, quitting the Gygéan Lake, where inhabits Vipera the consort of Typhon and mother of Chimæra, settled in Italy, whither had come the Thracian giants, who afterwards inhabited the Pithecusæ.

1583. Cære, near Rome, was anciently called Agylla.

1586. Pisa is a city between the rivers Arnus and Auser. (See Note on verse 1448.)





The Firebrand gleams, and kindles Discord's torch,  
 Beneath the ashy steep the sleeping flame 1590  
 Rouzes; then Rhyndacus beheld the bowl  
 By Grecian hands deep-dipped within his flood:  
 But Greece shall well revenge, the venom'd sting  
 Shall rankle round her heart, then twice and thrice -  
 Shall she repay, and desolate our shores. 1595

First He, who boasts, Lapersian King of Gods,  
 Thy name, descends, from whose avenging arm  
 Red, as he moves, shall blaze the bickering flame:  
 With him, with him I rush unto the shades,  
 And as I walk among the dead shall hear 1600  
 A voice cry loud unto the dark sojourn,  
 ONE WOE IS PAST!—ANOTHER WOE SUCCEEDS!

Second the chief (whose father died enwrapped  
 In meshèd toils, e'en as the finny brood  
 Sons of the Wave) shall burn the foreign clime 1605  
 With many-languaged hosts; for thus ordained  
 The healing God, and poured the Voice divine.

## N O T E S.

1589. Paris, of whom, when Hecuba was pregnant, she dreamed that she was delivered of a firebrand.

1592. The story of Menelaus coming to Troy to sacrifice at the sepulchres of Lycus and Chimæreus, has been related in the opening of the Poem.

1596. Jupiter, as has been already mentioned, was sometimes called Agamemnon, and *vice versâ*.

1599. Cassandra was murdered by Clytemnestra at the same time as Agamemnon:

Οἰκροτάτη δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς  
 Κασσάνδρης, τὴν κτείνῃ Κλυταιμνήστῃ δολόμητις  
 Ἀμφ' ἰμοί. —————

Hom. Odys.

1603. Orestes, who, after the death of Ægisthus, went to Tauris in obedience to the oracle, and brought back the statue of Diana. This account is not strictly consonant to that of the Tragedians.



Third shall the offspring of the peasant King  
 Lure the Branchesian Maid to give the seal,  
 And temper with the stream the ductile earth; 1610  
 Shall found the Phthirian monarchy, and slay  
 The host of Caria's mercenary sons.

Fourth shall Laemonian offspring, Dymas' seed,  
 Race sprung from Codrus, sons of Cytinum,  
 Rush from the hills of Satnius, Thingrus' plain, 1615  
 And the broad Chersonesé, where Æthon dwelled  
 Abhorred by Ceres, father of the maid  
 Of changeful form, whose daily subtleties

## N O T E S.

1608. Codrus, king of Athens, when that city was attacked by the Lacedæmonians, having learned from the soothsayers that that nation should conquer whose king should fall in the contest, disguised as a peasant issued forth from the gates, and provoked one of the enemy to put him to death. By his descendant is meant Neleus.

1609. Neleus, in obedience to an oracle, requested of the daughter of a potter to give him some clay tempered with water, pretending that he wanted it for a seal, for which purpose the ancients made use of argillaceous earth. Among the Eastern nations, to send earth and water was a token of submission; and we find that Xerxes requested it of the Grecian States as a proof of obedience to his authority.

1612. Caria, of which country the Phthirians are a tribe, was called Branchesia, from Branchus, who built a temple at Miletus. The Carian soldiers were the first who served other states in the capacity of mercenaries. - - Here follow, in the

Original, three lines, relating to Pero the daughter of Neleus, which are omitted in the Translation.

1613. Dymas was king of the Dorians, who are called "Laemonian offspring," from Lacmon a mountain of Perrhæbia. — Cytinum, or Cytinium, is one of the cities of the Dorica Tetropolis mentioned by Strabo: Πόλις ἰσχυρὴ Ἐρινίου, Βόιον, Πίνδα, Κερίνον. — Satnium is a fountain, and Thingrus a city of Icaria.

1616. Erisichthon the Thessalian cut down a tree sacred to Ceres, who punished him with perpetual hunger. Having reduced himself to utter poverty in appeasing the cravings of his præternatural appetite, he sold his daughter Mestra, who had previously transformed herself into the shape of some animal, a power which she had obtained from Neptune. Mestra resumed her former shape, and returned to her father, who by these means supported himself for some time. He is called Æthon, from αἶθε, "to burn." See Ovid. Metam.



Soothed the fell famine of her sire, who ploughed  
The barren borders of another's land.

1620

But swift the Phrygian swoops to his revenge :  
All shall He raze where'er the land extends  
Nurse of the King who now in Stygian shades  
Sits on his throne, and rules the trembling dead  
With laws severe, unknowing how to yield :  
All shall He raze, upon whose temples wave  
The lengthened ears, from which blood-sucking flies  
Dart fearfully : To him shall Phlegra's plain,  
Thrambusian hills and Titon's rocky ridge,  
And Sithon's pastures lowly crouch, and fields  
Corn-waving of Pallene, where the streams  
Of fattening Brychon wander, on whose shores  
Rose in their might the giant sons of Earth.  
Murder shall walk in bloody robe arrayed,  
And Havoc's haughty stride, and Mars shall rage,

1625

1630

1635

## N O T E S,

1620. This expression seems analogous to that in the Psalms,

אם תשכבון בין שפתיים

if the Septuagint have rightly translated it by *ὡς κοιμηθήτε ἀναμυστὸν τῶν κληρῶν*, "Though ye have lien between the inheritances." In our English Version it is rendered "Though ye have lien among the pots;" but the discrepancey of the Chaldee and Arabic Versions may perhaps make it probable that this resemblance proceeds solely from a mistake. If the Seventy are correct, the expression seems to have been used proverbially, to denote the most abject state of poverty.

1621. Cassandra prophesies that Midas the king of Phrygia shall revenge the death of his sister Cleopatra (the particulars of which are quite unknown) and desolate Europe, which continent received it's name from Europa the mother of Minos, one of the judges of Hell. The story of the ass's ears is too well known to require illustration.

1631. Pallene is a peninsula of Macedonia, formerly called Phlegra, in which is the city Thrambus, which probably gave it's name to a mountain. Titon is a promontory of Thrace. Sithonia a district of Macedon, near the Sinus Toronaus.



Candaon, or Mamertus, or what name  
Suits Thee, who featest on the blood of men.

Nor yet shall Asia yield ; for she shall send  
A mighty giant, sprung from Perseus' seed,  
Who o'er th' unsolid surface of the wave 1640  
Shall walk, and through the continents of earth  
Steer on his floating palaces, and wrap  
In fiery mantles of avenging flame  
The wooden walls, nor spare the sanctuary  
And pillared temples of the martial Maid: 1645  
Wherefore shall evil days and evil tongues  
With impious railings taunt the God of Light,  
Scorning his word, and scoffing at his truth.  
Then Famine shall devour each blade, and on  
The locust armies warping, on the bark 1650  
Of oaks shall batten, nor the olive boast  
Her verdant honours, nor the river roll

## N O T E S.

1639. Xerxes, the king of the Persians, who derive their origin from Persens, the son of Jupiter and Danaë. The Greeks are particularly fond of dwelling upon this story of Xerxes building a bridge across the Hellespont, and sailing through Mount Athos ; but not a vestige remains of the canal he is said to have cut there, and the account does not seem to have been believed in the days of Juvenal :

——— Creditur olim  
Velificatus Athos, et quicquid Græcia mendax  
Audet in historiâ. ——— Juv.

1640. This antithesis of " walking upon the sea, and

sailing on the continent," is constantly recurring :  
An epigram in the Anthologia styles Xerxes,

Ναύτην ἠπειρῶν, πηζέμενος πιδάγην.

1644. When the Athenians consulted the oracle upon the best manner of defending themselves from the attack of Xerxes, they were ordered to build wooden walls :

Τειχος Τειτογοιῶν ξύλοις διδοῖ Εὐρύππᾳ Ζεύς.

They took the command in it's literal acceptance, and erected bulwarks of timber, which Xerxes afterwards burnt, together with the temple of Minerva.





His undiminished tide, so oft shall Thirst  
 Dip her insatiate goblet in the stream,  
 High o'er their heads a sleet of arrowy shower 1655  
 And iron clouds shall canopy the globe  
 With dreadful shade, veiling the light of heaven :  
 And now he rushes like the crackling flame  
 Rolling through ripened corn the ruddy wave;  
 Till fading, falling, as the Locrian rose 1660  
 Of short-lived bloom, a beechen skiff shall hide  
 The Monarch, trembling like a girl who runs  
 To sheltering darkness and the silent cave,  
 Scared by the brazen gleamings of a sword.

Then woes, and wars, and wasting tides of blood, 1665  
 Shall sweep conflicting armies from the world;  
 For some in plains shall bow their heads to death,  
 And some on ridges of the mountain rock,  
 And some on seas shall sink beneath the wave,

## N O T E S.

1655. Κύφλλα δ' ἰὼν τηλόθεν βροχουμένων  
 ὕπερ κάρα στήσουσι.—

"Clouds of arrows hurled from afar shall *stand*  
 over their heads." It is remarkable that Lucan  
 has precisely the same expression :

— Stant ferrea cœlo  
 Nubila.—

This is not so correct an image as that of Gray,  
 who represents the arrows as a descending sleet.

1657. For the word *πίρρα*, which is explained by the  
 Scholiast to signify "the sun," the Commentators  
 would substitute *πίτρα*, which by some authors is  
 applied to that luminary. It is true that *πίρρα* is

to be met with in no other author, but that is no  
 proof that it was not written by Lycophron, who  
 has not scrupled to use *φύλαμος*, *λάρις*, and *πύλας*,  
 which are not to be found elsewhere. The word is  
 perhaps of Persian origin; for when mentioning  
 the disasters of a Persian army, our author may  
 be supposed to have given a Persian name to  
 a Persian Deity. *𐎱* "Bér" in the modern  
 Arabic and Persian languages signifies "a globe:"  
 if adopted by a Greek, he would give a Greek  
 termination to this monosyllable, and π would  
 be the nearest approximation he could make to  
 the sound of it's initial, for B was probably  
 pronounced soft, like our V.



All murdered: nor till then shall grisly War 1670  
 Sheath his fell sword, and break his iron car,  
 Till sprung from Dardan seed from Æacus,  
 Thesprotian, Chaladræan, forth shall rush  
 The Lion form, and ranging for revênge  
 Spring from his lair, and lap his kindred blood: 1675  
 Round him in fawning blandishment shall cower  
 And eringe, and crook the hinges of their knees,  
 The chiefs of ancient Argolis, and yield  
 Sceptres, and realms, and diadems, and thrones.

But when athwart the empty-vaulted heaven 1680  
 Six times of years have rolled, War shall repose  
 His lance, obedient to my Kinsman's voice,  
 Who rich in spoils of monarchs shall return  
 With friendly looks, and carollings of love,  
 While Peace sits brooding upon seas and land. 1685

Why pour the fruitless strain? to winds, and waves,  
 Deaf winds, dull waves, and senseless shades of woods

#### N O T E S.

1672. The following verses allude to the predominance of Alexander the Great. By his mother's side he claimed a descent from Æacus and Dardanus.

1673. Olympias, the mother of Alexander the Great, was an Epirote, for which reason he is called "Thesprotian," from Thesprotia a district of Epirus. His father was a Macedonian, from which circumstance he is designated as a Chaladræan lion. (See Note on verse 1565.)

1675. The Persians are called his kinsmen, because

they derived their origin from Perseus, an ancestor of Hercules, from whom Alexander claimed to be descended.

1680. These verses are perhaps allusive to the peace made with Macedonia (after it's subjugation by the Romans, who were descended from Æneas the kinsman of Cassandra), and incorporation with the Roman Empire. See Preface.

1686. Cassandra, having related the woes which the expedition of Paris must occasion, suddenly



I chaunt, and sing mine unavailing song.  
 Such woes has Lepsieus heaped upon my head,  
 Steeping my words in incredulity; 1690  
 The jealous God! for from my virgin couch  
 I drove him amorous, nor returned his love.  
 But fate is in my voice, truth on my lips;  
 What must come, will come; and when rising woes  
 Burst on his head, when rushing from her seat 1695  
 His country falls, nor man nor God can save,  
 Some wretch shall groan, "From her no falsehood flowed,  
 True were the shrieks of that ill-omened bird."

Such was her strain; she hurried to her cell  
 With troubled steps, and took th' astonished soul 1700  
 With Siren songs and mournful melodies,  
 Or phrenzied as a moon-struck Bacchanal,  
 Or furious Sybil, or Phicéan Sphinx,  
 Shewed her dark speech, and muttered oracles.  
 But I to thee have borne her words, O King, 1705  
 Her frantic words, for me thou hast ordained  
 Guard of her cell, and every sound which flows

## N O T E S.

checks herself upon reflecting that no one will believe her oracles: she then derives a melancholy consolation from the knowledge that justice will be done her, when vengeance has overtaken the guilty. In the same manner in Æschylus she exclaims,

Καὶ τῶνδ' ὅμοιον εἴ τι μὴ πείθω, τί γάρ;

Τὸ μῖλλον ἤξει, Καὶ σὺ μὴ τάχ' ἑ παρῶς

"Ἄγα γ' ἀληθέματα οἰκτιρίας ἱεῖς. ÆSCHYL. Agam.

1689. Lepsieus is a name of Apollo.

1691. For the story of Cassandra, see Note on verse 411.

1703. The Sphinx is called Phicéan, from Phiceum a mountain near Thebes.

1704. "I will shew my dark speech upon the harp." Psalm xlix. 4.



Fast from her lips I straight relate to thee.  
But, oh ! may all these woes be turned to joy !  
Still may the God who watches o'er thy House  
Spread round thy bosom his protecting shield,  
And guard with arms divine the Phrygian throne !

1710

## N O T E.

The fourteen last verses are spoken by the Messenger, in his own person.

THE. END.

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